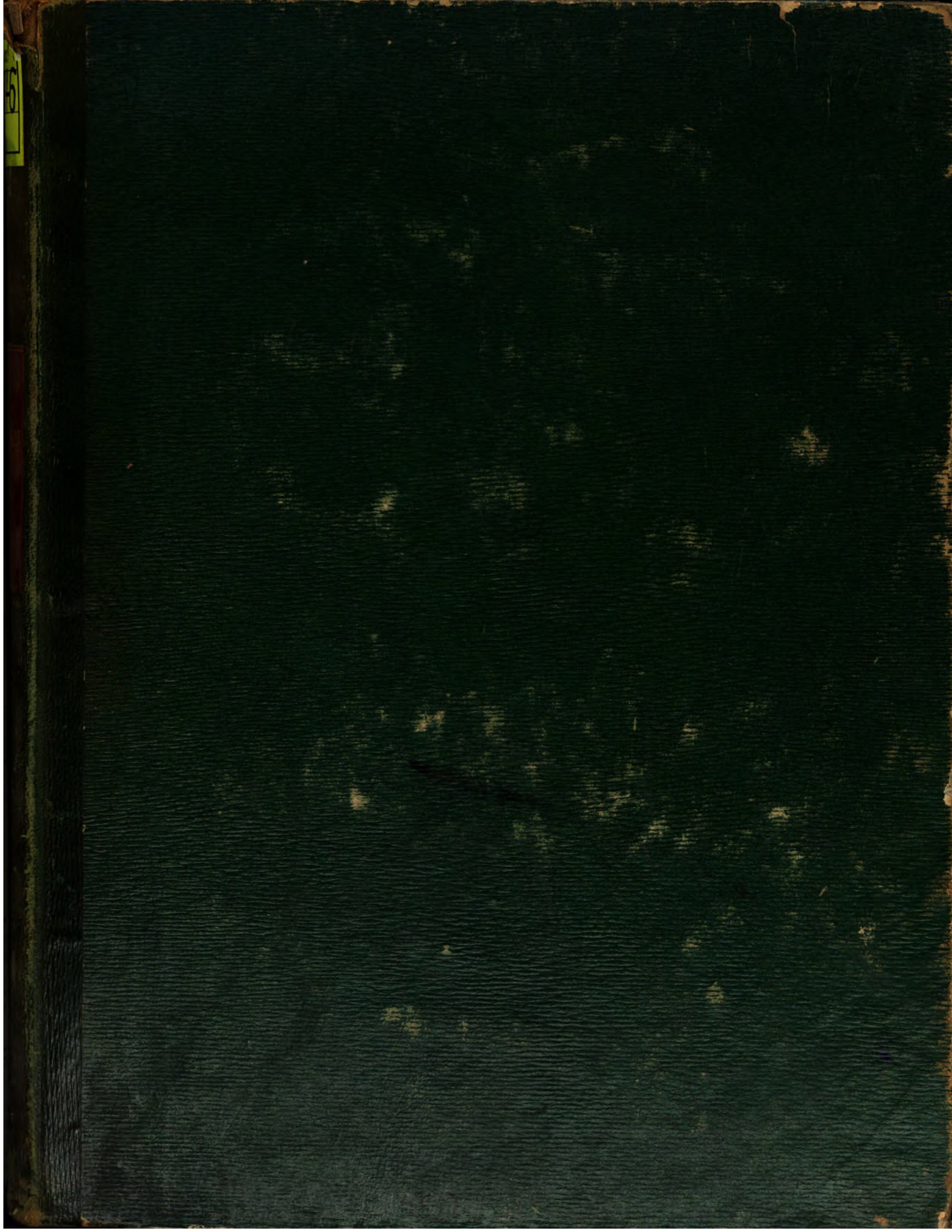




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Persian Classics.

VOLUME THE FIRST.

THE GŪLISTĀN OF SĀDY,

WITH AN

ENGLISH TRANSLATION.

BY FRANCIS GLADWIN.

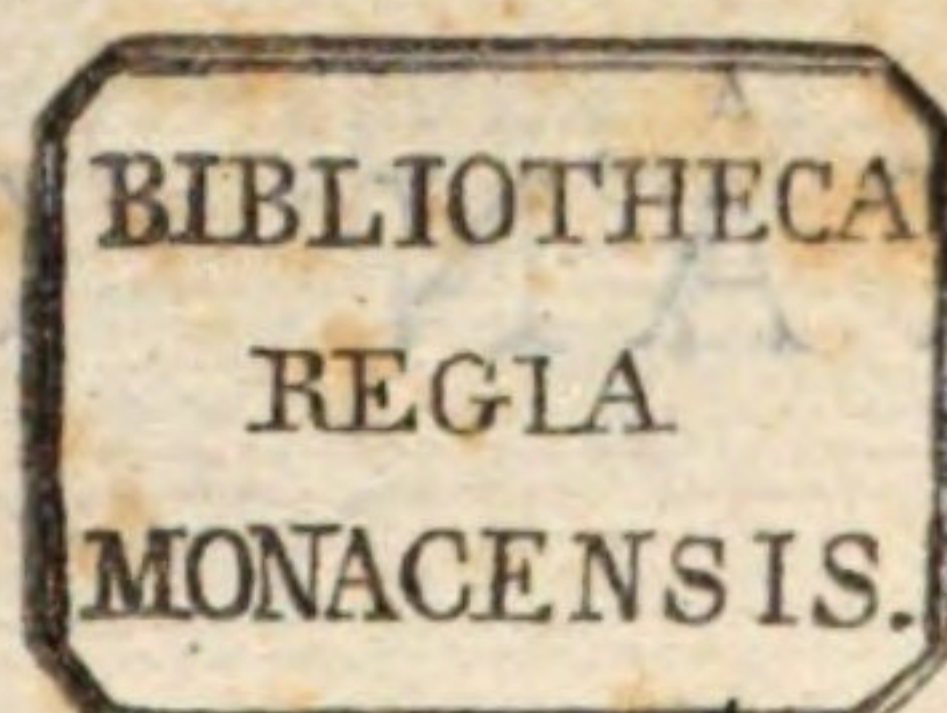
CALCUTTA,

PRINTED AT THE HINDOOSTANEE PRESS.

1806.

THE GULLS

VOLUME THE FIRST



OF SADY

WITH AN

ENGLISH TRANSLATION

BY FRANCIS GLADWIN

CUTTING

Printed at the Hindostani Press

1806

TO THE MOST NOBLE

MARQUIS WELLESLEY, K. P.

Ec. Ec. Ec.

THE ILLUSTRIOUS PATRON OF ORIENTAL LITERATURE,

THIS EDITION OF

Persian Classics,

COMMENCED AND COMPLETED DURING HIS LORDSHIP'S

GLORIOUS ADMINISTRATION OF BRITISH INDIA,

IS HUMBLY DEDICATED, BY

HIS LORDSHIP'S

MOST FAITHFUL AND

DEVOTED SERVANT

FRANCIS GLADWIN.

P A T N A,

JANUARY THE 12TH, 1806.

MARQUIS WELLBERRY, K. P.

8 OF 8

THE ILLUSTRIOUS PATRON OF ORIENTAL LITERATURE

THIS PART OF

THE ILLUSTRIOUS PATRON OF ORIENTAL LITERATURE

COMMENCED AND COMPLETED BY THE LORDSHIP

GEORGE ALBERT, EARL OF BATHURST

AND HIS LORDSHIP

HIS LORDSHIP

MOST TRUSTED AND

DEVOTED SERVANT

WILLIAM

P. 171

January 18th 1861

ADVERTISEMENT.

ON the first institution of the College of Fort William, the Governor General, MARQUIS WELLESLEY, was pleased to request Colonel Kirkpatrick, Mr. Edmonstone, and myself, to undertake the temporary superintendence of the Persian department. Happy at being united in office with such distinguished characters, and encouraged by the patronage of the illustrious founder, I then communicated to my colleagues my design of preparing, for the use of the students, correct editions of some of the most approved Persian classics, with notes and verbal indexes. In forming this resolution, I was actuated solely by my desire to promote the advancement of Persian literature, without looking for any pecuniary remuneration from government.

During the short period of my stay in the College, I was only able to draw the outlines of my plan; but since my appointment to my present office, where, from situation, I am almost entirely secluded from society, I have employed the intervals of leisure in the execution of my arduous undertaking. After four years labour, I have prepared for the press the *Gúlislán* and *Bóslán* of *Sády*, the *Behárislán* of *Jámy*, the *Ukhlâkilmúhsinec* of *Cáshesy*, with the *Iyâr-e-dánish* and three volumes of letters by *Abulfuzl*: to which will be added, sketches of the lives, and remarks on the writings, of those eminent authors. The whole, making eight quarto volumes, will be published as speedily as possible, either in Calcutta or in England, as circumstances may allow.

To the *Gúlislán* I have added a complete English version. The other works have only notes and verbal indexes; my advanced time of life not allowing me to persevere any farther in this laborious undertaking: and more especially, as I am under engagement to Government to compile a practical Dictionary of the Persian language.

Having thus completed my original design, in regard to the Persian classicks, I shall now proceed to print the Dictionary, which I flatter myself will be published in the year 1806. It will be composed of three parts, viz. Part I. a practical Dictionary, Persian Arabick and English. Part II. Persian Phraseology, consisting of numerous examples. Part III. a practical Dictionary, English and Persian. By the means of my notes and the verbal indexes to the Persian classicks, I now possess examples of upwards of thirty thousand Persian and Arabick words, from which I shall make a selection of familiar phrases, for the second part of the Dictionary.

OF THE PRESENT EDITION OF THE GŪLISTÂN.

The text is founded on a very valuable copy, in the *Nuskh* character, which has been collated with five other manuscripts, besides the printed edition of *Gentius*, and that published in Calcutta. *Gentius* comes the nearest to the old manuscript, but the Calcutta copy possesses considerable merit, being much more correct than the generality of manuscripts procurable in Hindoostân.

In the English part, I have omitted a few passages, which although not offensive to the coarse ideas of native readers, could not possibly be translated into our language, without transgressing the bounds of decency. The learned reader will discover these few chasms, particularly in the 5th, 6th, and 7th chapters.

From the nature and extent of my plan, a very slender critic may easily find particular places for animadversion; but those who are capable of appreciating the labour of such an undertaking, will candidly pass sentence on the general merit of the performance, and make liberal allowance for any trifling errors, that may happen to fall under their observation.

THE METHOD RECOMMENDED FOR STUDYING THIS WORK.

With the help of the notes and index, the student should be required to give, in English, the literal sense of the original. Then, let the Professor compare the student's translation with the English version; and point out any peculiarities of idiom, together with such improvements as his experience may enable him to suggest.

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ERRATA IN THE TEXT.

READ AS FOLLOWS.

- P. 2. l. 2 خدای P. 7. l. 81 مشکی P. 13. l. 153 ندانستم P. 14. l. 163 قضبان P. 15. l. 184 معاشرت
 — وزیر — 32. l. 125 — بوریا 32. l. 124 — غلبا — 21. l. 267 — بستان 20. l. 250 — عروس 17. l. 203 —
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 — 88. l. 1 احوای — 98. l. 133 — قطعه — 98. l. 132 — بجزیریل 97. l. 127 — اذا — 96. l. 110 — اخلاق — 88. l. 1
 — 98. l. 139 برپشت — 100. l. 170 — پلنگ — 105. l. 226 میکنند — 110. l. 302 هوش — 111. l. 315 هوا
 — 117. l. 394 برخاستند — 122. l. 466 وجه — 134. l. 628 مه — 136. l. 656 جل — 138. l. 678 فقیه
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 — 207. l. 137 رفقہ — 221. l. 329 مولدم — 223. l. 353 مثنوی — 241. l. 42 مهربان — 244. l. 76 شبها
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 — 290. l. 66 منه — 291. l. 73 گفتن — 299. l. 173 نظم — 301. l. 199 نیست — 302. l. 215 نظم
 — 307. l. 290 مبارزان — 309. l. 325 هوشیار — 310. l. 336 غالب آید — 310. l. 339 هم نفسش — 311. l. 346 افراخت
 — 311. l. 353 طبله — 316. l. 423 ور — 323. l. 524 ابلهتر

Through out for قطه read قطعه Page 302. l. 220 delete حکمت Page 303. l. 223 insert حکمت

ERRATA IN THE TRANSLATION.



- Page. 4 l. 2 from the bottom *imploration*, read *supplication*.
- 5 l. 3 *me*, read *us*.
- 28 l. 7 *successor*, read *vicegerent*.
- 76 l. 2 after *if*, insert *I*.
- 78 l. 2 *Mitiline* read *Mulatye*.
- 79 l. 10 *Stranger*, read *a seller of milk curds &c.*
- 98 l. 8 *rest*, read *next*.
- 100 l. 5 after *under*, insert *the*.
- 124 l. 9 *from*, read *form*.
- 127 l. 1 *our*, read *four*.
- 139 l. 2 after *and*, insert *is*.
- — *passion*, read *passions*.
- 143 l. 6 *shewing*, read *sewing*.
- 158 l. 7 dele *towards men*.
- 163 l. 3 read *northwind*.
- 176 l. 67 read *eyes*.
- 187 l. 3 instead of *the prophet Salih*, read *one who is virtuous*.
- 201 l. 2 *though*, read *through*.
- 224 l. 1 *emove*, read *remove*.
- 233 l. 2 read *kettledrum*.
- 240 l. 5 read *rely on*.
- 241 l. 4 read *an old man*.
- 250 l. 6 read *the seven seas*.
- 251 l. 6 read *after enjoying power*.
- 280 l. 2 read *eyes*.
- 287 l. 10 read *wishest*.
- 288 l. 11 read *carrieth*.
- 316 l. 9 read *a distressed durwaish*.
- 321 l. 9 read *are preferable to bread and lamb received from the hand of the head man of the village*.

There are also a few errors in the punctuation, which the reader is requested to correct.

مقدمه

گلستان

شیخ مصلح الدین سعدی شیرازی

PREFACE

TO THE

GŪLISTÂN

OF

MUSLE-HUDDEEN SHAIK SÂDY,

OF SHEERÂZ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

منت خدای را عزوجل که طاعتش موجب قربتست و بشکر
اندرش مزید نعمت هر نفسی که فرو میروند مهد حیاتست و چون بر
می آید مفرح ذات پس در هر نفسی دو نعمت موجود است
و بر هر نعمتی شکری واجب

5

بیت

از دست و زبان که بر آید کز عهده شکرش بدر آید
اعملوا آل داود شکراً و قلیل من عبادي الشکور
قطعه

بنده همان به که ز تقصیر خویش عذر بدرگاه خدا آورد
ورنه سزاوار خداوندیش کس نتواند که بجا آورد
باران رحمت بی محسابش همه را رسیده
و خوان نعمت بیدریغش همه جا کشیده
پرده ناموس بندگان بگناه فاحش ندره
و وظیفه روزی بخطای منکر نبهره

15

IN THE NAME OF THE MOST MERCIFUL GOD.

Praise to the God of majesty and glory, whose service is the means of approach; and to offer him grateful acknowledgments, insures an increase of bounty. Every breath when inhaled sustaineth life, and when respired it exhilarates the body: consequently every breathing includes two benefits, each of which demandeth a distinct acknowledgment. What hand or tongue can fulfil his praise? Sing praises ye posterity of David, for few of my servants are grateful.—It is best for the servant to confess his weakness, and implore forgiveness at the court of heaven, since no one is able to fulfil his duty towards God. The rain of his infinite mercy refresheth all places; and the table of his bounty is spread far and near. Amidst the enormous sins of his servants, he rendeth not the veil of their reputation; and during the commission of atrocious offences, ceaseth not to bestow their daily bread.

قطعه

اي کريهي که از خزانه غيب گير و ترسا وظيفه خورداري
 دوستان را کجا کني محروم تو که با دشمنان نظر داري
 فراش باد صبارا گفته تا فرش زمردين بگسترده و دايه ابر بهاري
 20 را فرمود تا بنات نبات را در مهد زمين بپرورد و درختان را
 بخلعت نوروزي قباي سبز ورق در بر کرده و اطفال شاخ را
 بقدوم موسم ربيع کلاه شکوفه بر سر نهاده و عصاه
 نائي بقدرتش شهد فايق شده و تخم خرما بتربيتش نخل
 باسف گشته

قطعه

25

ابرو باد و مه و خورشيد و فلک در کار اند
 تا تو ناني بکف آري و بغفلت نخوري
 همه از بهر تو سر گشته و فرمان بردار
 شرط انصاف نباشد که تو فرمان نبري
 30 در خبرست از سرورکائات و فخر موجودات و رحمت عالبيان و

O merciful God, who out of thine hidden treasures affordest daily sustenance to the Guebre and the infidel; how canst thou exclude thy friends, thou who deignest thus favourably to regard thine enemies. He commandeth his chamberlain the zephyr to spread the emerald carpet, and ordereth the vernal clouds to foster the infant plants in the cradle of the earth. He clotheth the bodies of the trees with verdant foliage, the festal garments of spring, and in celebration of the return of that season, crowneth the youthful branches with garlands of blossoms. By his power, the juice of the cane is converted into delicious honey; and by his discipline, the kernel of the date becometh a lofty tree. Clouds and wind, the moon, the sun and the sky are all busied, that thou, O man, mayest obtain thy bread, and eat it not in neglect. For thy sake, all these revolve and are obedient: it is not therefore consistent with the rules of justice that thou only shouldest not obey. There is a tradition of the chief of created beings, the most noble of existences, the mercy of the universe,

صفوت آد میان و تنبه دور زمان محمد مصطفی علیه الصلوٰۃ والسلام

بیت

شفیع مطاع نبی کریم قسیم جسیم بسیم و سیم

بیت

35

چه غم دیوار امت را که باشد چون تو پشیمان

چه باک از موج بحر آن را که باشد نوح کشتیمان

نظم

بلغ العلی بکماله کشف الدجی بجباله

حسنّت جمیع خصاله صلّوا علیه و آله

40 که هر گه که یکی از بندگان گنهگار پریشان روزگار دست انا بت

بامید اجابت بدرگاه حق جل و علا بردارد ایند تعالی

د روی نظر نکند بازش بخواند بار اعراض کند بازش بتضرع

وزاری بخواند حق سبحانه تعالی گوید یا ملائکتی

قد استحييت من عبدی ولیس له رب غیري فقد غفرت له دعوتش

45 را اجابت کردم و حاجتش را بر آوردم که از بسیاری دعا و

the purest of mankind, and completion of the revolution of ages, Mohammed Mustafa (upon whom be blessing and peace) the intercessor, the obeyed, the gracious prophet, the bountiful, the majestic, the affable, the sealed. Why should the wall of the faithful suffer anxiety, which has such a supporter? Why should he dread the waves of the sea, who hath Noah for his pilot. His perfections procured him exaltation, his comeliness dispelled the darkness, liberal are all his endowments, blessing be on him and on his race. *The tradition is this.* That when a sinful servant, conscious of his guiltiness, lifteth up the hands of repentance, in hopes of obtaining pardon at the court of the just, the glorious and sublime being; the Almighty regardeth him not: again he supplicates, and is again disregarded: once more he prayeth with humility and sorrow, and then the just God saith. "O my angels of a truth I am ashamed on behalf of my servant, who hath no other Providence than myself, and therefore verily do I pardon him. I have heard his prayer, and have granted his petition; because I am ashamed of the excessive imploration and sorrow of my servant."

زاري بنده شرم همي دارم

بيت

کرم بين و لطف خداوند گار گنه بنده گردست و او شرمسار
عاکفان کعبه جلالش بتقصير عبادت معترفند که ما عبد ناک
50 حق عبادتک و واصفان حليه جمالش بتعير منسوب که ما عرفناک
حق معرفتک

قطعه

گر کسی وصف او زمن پرسد بي دل از بی نشان چه گوید باز
عاشقان کشتگان معشوقند بر نیاید ز کشتگان آواز
55 یکی از صاحب دلان سر بجیب مراقبه فرو برده بود و در بحر
مکاشفه مستغرق شده انگاه که ازان حالت باز آمد یکی از
اصحاب بطریق انبساط گفت ازان بوستان که تو بودي ما را چه
تحفه کرامت آوردي گفت بخاطر داشتم که چون بدرخت گل
برسم دامنم پرکنم هدیه اصحاب را چون برسیدم بوي گل چنان

Behold the mercy and kindness of God, he is himself ashamed that his servant hath sinned! Those who constantly reside at the temple of his glory, confess the insufficiency of their worship, saying, "We have not worshipped thee in the manner that thou oughtest to be served." And they who would describe the form of his beauty, are rapt in amazement, declaring "We have not known thee as thou oughtest to be known." If any one should require me to describe him, how shall the disheartened describe that which hath no form? The lovers are slain by the beloved, and no voice proceedeth from the dead. A devout man in deep contemplation with his head reclined on the bosom of meditation, was immersed in the ocean of vision.—When he recovered from that state, one of his companions by way of pleasantry said.—"What miraculous present have you brought me from this garden, which you have been visiting?" He answered "It was my intention, that when I reached the rose bush, I would fill my lap with flowers, for presents to my friends; but when I came to the spot, the odour so

مست کرد که دامنم از دست برفت

نظم

ای مرغ صحر عشق ز پروانه بیاموز کان سوخته را جان شد و آواز نیامد
این مدعیان در طلبش بی خبر اند کان را که خبر شد خبری باز نیامد
ای برتر از خیال و قیاس و گمان و وهم وز هر چه گفته اند شنیدیم و خوانده ایم
مجلس تہام گشت و بآخر رسید عمر مہرچنان در اول وصف تو ماندہ ایم 65
محمّد پادشاه اسلام خلد اللہ ملکہ ذکرجبیل سعدی کہ در افواہ
عوام افتادہ است وصیت سخنیست کہ در بسیط زمین رفته و قصب
الحبیب حدیثش کہ ہرچو شکر می خورند و رقعه منشآتش کہ
چون کاغذ زر می برند بر کمال فضل و بلاغت او حمل نتوان کرد
بلکہ خداوند جهان و قطب دایرہ زمان قایم مقام سلیمان ناصر اہل 70

“overpowered my senses, that my skirt dropt out of my hands.” O bird of the desert learn thou love of the moth, who being burnt, expireth without a sigh. They who pretend to be informed, are ignorant, for they who have known him, have not yet recovered their senses. O thou art beyond the reach of imagination, conjecture or thought; surpassing all that has been related, and excelling every thing that I have heard or read. The banquet is concluded, and the period of life is arrived: I continue describing thee the same as at the commencement.

THE VIRTUES OF THE MONARCH OF ISLAMISM, MAY GOD PERPETUATE HIS REIGN.

The favourable mention of Sâdy which has fallen from the mouths of people in general, and the fame of his sayings that has spread over the whole surface of the globe, so that the words of his friendly pen are eaten like sugar; and the value given to his scraps of writings, insomuch that they pass current like bills of exchange: all this cannot be ascribed to the perfection of his own merit and eloquence, but is owing to the monarch of the earth, who is the axis of the revolution of time, the representative of Solomon, the defender of the faithful,

ایمان شاهنشاه معظم اتابک اعظم مظفرالدین ابوبکر بن سعد بن
زنگی ظل الله فی ارضه رب ارض عنه وارضه بعین عنایت نظر
کرده است و تحسین بلیغ فرموده و ارادت صادق نهوده لا جرم
کافه انام از خواص و عوام به محبت او گرا نیده اند که الناس علی

75

دین ملوک هم

رباعی

ز آنکه که ترا بر من مسکین نظرست آثارم از آفتاب مشهور ترست
گر خود همه عیبها بدین بنده درست هر عیب که سلطان به پسندد هنراست
نظم

گلی خوشبوی در حمام روزی رسید از دست محبوبی بدستم 80
بدو گفتم که مسکی یا عبیری که از بوی دلاویز تو مستم
بگشتا من گل ناچیز بودم و لیکن مدتی با گل نشستم
گبال همنشین در من اثر کرد و گرنه من همان خاکم که هستم

the mighty king of kings, the illustrious Atabuk Mozuffaruddeen Aboobukr, the son of Sâd, the
son of Zungy, the shadow of God on earth; approve him O Lord and grant his desires. He
regarded me with the eye of kindness, loaded me with commendation, and shewed a sincere
attachment; and therefore, for his sake, persons of all descriptions have taken a fancy to me: for
mankind readily adopt the sentiments of their King. From the time that you have looked kindly on
my humble state, my merits are more manifest than the sun.—If your servant was made up of defects,
every fault that the Sultan might commend would be construed into an excellence. One day in the
bath a piece of perfumed clay came to me from the hand of a friend, I said to it, “Art thou musk, or
“an artificial compound of sweets? for I am charmed with thy delightful odour.” It answered “I
“was a worthless piece of clay, but having for a season associated with the rose, the virtue
“of my companion was communicated to me; otherwise I am the same identical earth that I was at
“first.”

اللهم متع المسلمين بطول حياته وضاعف ثواب جميله وحسناته
وارفع درجة اوده ايه وولاته ودمر على اعدائه وشناته 85
بساتلي في القرآن من آياته اللهم آمن ببلده واحفظ ولده

نظم

لقد سعد الدنيا به دام سعده وايداه الهولي بالويته النصر
كذلك تنشأ لينه هو عرقها وحسن نبات الارض من كرم البذر
ايزد تعالي وتقدس خطه پاک شیراز را بهيت حاکمان عادل 90
وهبت عالمان عامل تازمان قیامت در امان سلامت نگاه دارد

نظم

نداني که من در اقالیم غربت چرا روزگاري بکردم در ننگي
مرون رستم از ننگ ترکان که دیدم جهان درهم افتاده چون موي زنگي
هيه آدمي زاده بودند لیکن چو گرگان بخونخوارگي تیز چنگي

O God! bestow happiness on the Moslems by a long continuance of his life; increase the reward of his virtues, and perfections; exalt the dignity of his friends and of his governors; and send destruction on his avowed and secret foes, for the sake of those sayings recorded in the verses of the Koran.

O Lord! protect his kingdom, and be thou the guardian of his son.—Of a truth the world enjoys happiness through his means, may his own good fortune be perpetual, and may God befriend him with the standard of victory; in such wise, may the branch also flourish of which the king is the root; since the goodly produce of the soil dependeth on the excellency of the seed. May the most mighty and holy God preserve the land of Sheerâz in perfect peace until the day of resurrection, through dread of the justice of its governors, and by the blessings entailed on those who act conformably to wisdom. Know you not, why I delayed some time abroad on my travels. I departed out of dread of the Turks for I beheld the country in disorder, like the hair of an Ethiopian. Their form was human; but like wolves their claws were reeking in blood?

درون مرد می چون ملک نیک محضر برون لشکری چون هزاران جنگی
 چو باز آمدم کشور آسوده دیدم پلنگان رها کرده خوی پلنگی
 چنان بود در عهد اول که دیدم جهان پُرز آشوب و تشویش و تنگی
 چنین شد در ایام سلطان عادل اتابک ابوبکر بن سعد زنگی
 نظم

100

اقلیم پارس را غم از آسیب دهنیست تا بر سرش بود چو تویی سایه خدا
 امروز کس نشان ندهد در بساط خاک مانند آستان درت مامن رضا
 برتست پاس خاطر بیچارگان و شکر بر ما و بر خدای جهان آفرین جزا
 یارب زیاده فتنه نگهدار خاک پارس چندانکه خاک را بود و باد را بقا
 سبب تالیف کتاب گلستان

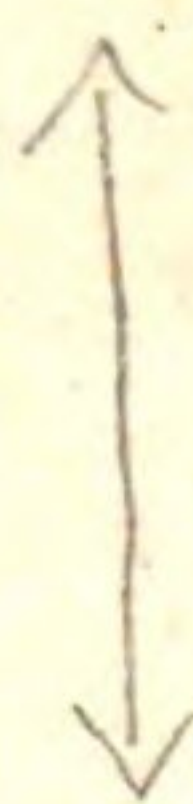
105

یکشب تا مل ایام گذشته میکردم و بر عبرت تلف کردنه تاسف میبخوردم
 و سنگ سراجی دل را بالهاس آب دیده می سغتم و این بیتها
 مناسب حال خود می گفتم

Within the city were men with minds virtuous as angels, and without was an army of warlike lions.
 On my return I found the land at peace; the tigers having forsaken their savage dispositions.
 Thus at first, I beheld the world full of tumult, sorrow, and strife, and it has changed to its present
 happy state in the reign of the just monarch Atabuk Aboobukr Ben Sad Zungy. The land
 of Persia is in no danger of suffering distress, so long as it is governed by one like thyself, who art
 the shadow of God. At this day, no one can point out on the surface of the earth an asylum of
 comfort like the threshold of thy gate. It is thy duty to support the helpless, and it behooveth us
 to offer up grateful acknowledgments, whilst the reward is with God, the creator of the universe.
 O God preserve the land of Persia from the storms of strife, as long as the earth and the air shall
 endure.

THE CAUSE OF WRITING THE GŪLISTĀN.

One night I was reflecting on the time which had elapsed, and lamenting that so much of my life
 was spent; I pierced the stony mansion of my heart with adamant tears, and repeated the follow-
 ing lines as applicable to my condition.



مثنوي

هر دم از عمر میروند نفسی چون نگه میکنم نپایند بسی 110
 ای که پنجاه رفت و در خوابی مگر این پنج روز در یابی
 خجل آنکس که رفت و کار نساخت کوس رحلت زدند و بار نساخت
 خواب نوشین بامداد رخیل باز دارد پیاده را ز سبیل
 هر که آمد عمارتی نه ساخت رفت و منزل بد یثری پرداخت
 وان دگر پخت هیچنین هوسی وین عمارت بسر نبرد کسی 115
 یار ناپایدار دوست مدار دوستی را شاید این غدار
 نیک و بد چون همی ببايد مرد خنک آن کس که گوی نیکی برد
 برگ عیشی بگور خویش فرست کس نیارد ز پس ز پیش فرست
 عمر برفست و آفتاب تروز اندکی ماند و خواجه غره هنوز
 ای تهی دست رفته در بازار ترسبت بر نیآوری دستار 120
 هر که مزروع خود خورد بخوید وقت خرمنش خوشه باید چید

In every moment of thy life a breath is expended, so that what remaineth is but of small account. Alas! thou hast spent fifty years in sleep, excepting these five days that thou hast been awakened to reflection. Shame on that man who departed without finishing his work; who when the drum was beaten for marching, had not made up his burthen. Sweet sleep on the day of marching, with holds the traveller from his way. Every one who came erected a new fabric; he departed, and evacuated the tenement for another to enter; and this, in like manner, formed new schemes; but no one ever finished the building. Place no reliance on an unsteady friend, the liar deserveth not belief. Since both the good and the bad must die, happy is that man who carries off the ball of virtue.* Send to your own tomb the provisions for the journey; no one will bring them after you, therefore dispatch them before your departure. Life is snow, and the summer sun advanceth: only a small part remaineth unmelted, art thou yet slothful! you who have gone empty handed to market, I fear will not return with a full napkin. Whosoever eateth his wheat before it is ripe, must glean ears of corn at the time of harvest.

* Alluding to the game of Chowgong, or the Mall.

پند سعدی بگوش جان بشنو ره چنین است مرد باش و برو
بعد از تامل این معنی مصححت آن دیدم که در نشیمن عزلت
نشینم و دامن از صحبت فرا خود چینم و دفتر از گفتهای پریشان

125 بشویم و من بعد پریشان نگویم
بیت

زبان بریده بکنجی نشست صم و بکم
به از کسی که زبانش نباشد اندر حکم

تایکی از دوستان که در کجاوه انیس من بودی و در حجره جلیس
130 برسم قدیم از در آمد چند آنکه نشاط ملا عبت و بساط مرا غبت
گبسترد جوابش نگفتم و سر از زانوئی تعبد بر نگرفتم رنجیده
نگه کرد و گفت

قطعه

کنونت که امکان گفتار هست بگو ای برادر بلطف و خوشی
135 که فردا چو پیک اجل در رسد بحکم ضرورت زبان در کشی

Listen attentively to the admonition of Sâdy ; the road is such as I have described it, be of good cheer, and proceed on your journey. After deliberating on the subject, it appeared to me adviseable, that I should make choice of retirement, and withdrawing myself from society, erase from the tablet of my memory all vain words, and refrain from conversation.

One deprived of the faculty of speech, who sitteth in a corner deaf and dumb, is preferable to him who cannot govern his tongue. At length one of my friends, the intimate and familiar partner of my travels, and companion of my cell, entered the door, and accosted me after his usual manner ; but in return for all his pleasantry and mirth, and inclination to familiar intercourse, I gave no answer, nor raised up my head from the knees of adoration. He looked displeased and said, " Whilst you have the power of utterance, speak, O my brother, " with favour and kindness, for to-morrow, when the messenger of fate arriveth, you will through necessity be silent."

يکي از متعلقان منش بر حسب واقعۀ مطلع گردانيد که
 فلان عزم کرده است و نيت جزم که بقيۀ عمر در دنيا معتکف
 نشيند و خاموشي گزيند اگر تواني سرخويش گير و راه مجانبت
 پيش گير گفتا بعزت عظيم و صحبت قديم که دم بر نيارم و قدم
 بر ندارم مگر آنکه سخن گفته شود بر عادات مالوف و طريق 140
 معروف که آزر دن دوستان جهلست و کفارت يمين سهلست
 خلاف راه صوابست و عکس راي اولي الباب ذوالفقار علي در
 نيام و زبان سعدي در کام
 قطعه

زبان در دهان اي خردمند چيست ~~که~~ 145
 چون رسته باشد چه دانند کسي که جوهر فروش است يا پيلور
 قطعه

اگرچه پيش خردمند خاموشي ان بست
 بوقت مصلحت آن به که در سخن کوشي

One of my comrades informed him how matters stood, saying. "Such an one hath positively resolved to spend the remainder of his life in devotion, and to observe silence; follow his example, if you are able, and keep him company." He replied. "I swear by the great God, and by our long uninterrupted friendship, that I will neither breath, nor stir a step until he hath answered with his accustomed freedom; for it is folly to distress our friends, when an inconsiderate oath can be easily expiated. It is contrary to justice, and opposite to the sentiments of the wise, that the sword of Aly should remain in the scabbard, or that the tongue of Sâdy should cleave to the roof of the mouth. To what shall be likened the tongue in a man's mouth? It is the key of the treasury of wisdom: when the door is shut, who can discover whether he deals in jewels or in small ware? Altho' in the estimation of the wise, silence is commendable, yet at a proper season, free speech is preferable.

دو چیز طیره عقلست دم فرو بستن

150

بوقت گفتن و گفتن بوقت خاموشی

في الجبله زبان از مکالمه او در کشیدن قوت نداشتم و روی

از محاوره او گردانیدن مروت نداشتم که یار موافق بود

ندانستم

و محب صادق

بیت

155

چو جنگ آوری با کسی در ستیز

که از وی گزیرت بود یا گزیر

بحکم ضرورت سخن گفتم و تفرج کنان بیرون رفتیم در فصل

ربیع که صولت برد آرمیده بود و آوان دولت وارد رسیده

بیت

160

پیراهن سبز بر درختان چون جامه عید نیکبختان

Two things " indicate an obscure understanding, to be silent when we ought to converse and to " speak when we should be silent." / To be brief, I was not able to restrain my tongue from speaking to him: I thought it inhuman to turn my face from him because he was an agreeable and sincere friend. When you determine to fight be sure either that you are stronger than your adversary, or that you have a swifter pair of heels. Thus through necessity I spoke; and went abroad in good humour. It was the season of spring, the air was temperate and the rose in full bloom. The vestments of the trees resembled the festive garments of the fortunate.

قطعه

اول آرد بهشت ماه جلالی بلبل گویند بهر منابر قصبان
 برگل سرخ از نم افتاده لالی هیچو عرق بر عذار شاهد غضبان
 شب را بدوستان با یکی از دوستان اتفاق مبییت افتاد موضعی
 خوش و خرم و درختان دلکش در هم گفتی که خرد مینا 165
 برخاکش ریخته و عقد ثریا از تاکش در آویخته

قطعه

روضه ماء نهرها سلسال دوحه سجع طیرها موزون
 آن پراز لاله های رنگارنگ وین پراز میوه های گوناگون
 باد در سایه درختانش گسترانید فرش بوقلمون 170
 بامداد که خاطر باز آمدن برای نشستن غالب آمد دیدمش
 دامن گل و ریحان و سنبل و ضبیران فراهم آورده و عزیمت
 شهر کرده گفتم گل بوستان را چنانکه دانی بقای نباشد و

It was midspring, when the nightingales were chanting from the pulpits of the branches. The rose decked with pearly dew, like blushes on the cheek of a chiding mistress. It happened once, that I was benighted in a garden in company with one of my friends. The spot was delightful, the trees intertwined, you would have said that the earth was bedecked with glass spangles, and that the knot of the Pleiades was suspended from the branch of the vine. A garden with a running stream, and trees from whence birds were warbling melodious strains; that filled with tulips of various hues; these loaded with fruits of several kinds. Under the shade of its trees the zephyr had spread the variegated carpet. In the morning when the desire to return home overcame our inclination for remaining, I saw in his lap a collection of roses, odoriferous herbs, and hyacinths which he had intended to carry to town. I said, "You are not ignorant that the flower of the garden soon fadeth, and

عهد گلستان را وفائي نه و حکما گفته اند هرچه دير نپايد 215

175 دلبستگي را نشايد گفتا پس چيست گفتم براي نرخت ناظران

و فسحت حاضران کتاب گلستان توانم تصنيف کردن که باد

خران را بر ورق او دست تطاول نباشد و گردش زمان عيش ربيعش

را بطيش خريف مبدل نکند

مثنوي

180 بچه کار آيدت ز گل طبقه از گلستان من ببرورق

گل همين پنج روز و شش باشد و اين گلستان هميشه خوش باشد

حالي که من اين سخن بگفتم از دامن گل بريخت و در دامنم آويخت

الکریم اذ ا وعد وفا فصلي دودران چند روز اتفاق در بياض

افتاد در حسن معاشرت و آداب مجاورت در لباسي که

1805 متکلمان را بکار آيد و مترسلان را بلاغت افزايد في الجملة

از گل بوستان بقيتي موجود بود که کتاب گلستان تمام شد

" that the enjoyment of the rose-bush is but of a short continuance; and the sages have declared

" that the heart ought not to be set upon any thing that is transitory." He asked. " What

" course is then to be pursued." I replied " I am able to form a book of roses, which will

" delight the beholders, and gratify those who are present; whose leaves the tyrannic arm of the

" autumnal blasts can never affect, nor injure the blossoms of its spring. What benefit will you

" derive from a basket of flowers? carry a leaf from my garden; a rose may continue in bloom

" for five or six days; but this rose garden will flourish for ever." As soon as I had uttered these

words, he flung the flowers from his lap, and laying hold on the skirt of my garment exclaim-

ed. " When the beneficent promise, they faithfully discharge their engagements." In the course of

a few days, two chapters (one on the comforts of society, and the other containing rules for conversa-

tion*) were written out in my note book, in a style that may be useful to orators, and improve

the skill of letter writers. In short, whilst the rose was yet in bloom, the book entitled the Rose

Garden was finished: but it will be truly perfected on gaining a favourable reception at court, and

* The 7th and 8th chapters. *Surrogy.*

و تمام انکه شود بحقیقت که پسندیده آید در بارگاه
 شاه جهان پناه سایه کردگار و پرتو لطف پروردگار در هر زمان
 کشف الایمان البوید من السباء عضد الدولة القاهرة سراج البهجة
 الباهرة جمال الانام مغفر الاسلام سعد بن اتابک الاعظم 190
 شاهنشاه البعظم مالک رقاب الامم مولی ملوک العرب
 والعجم سلطان البر والبحر وارث ملک سلیمان مظفر الدین
 ادام الله تعالی اقبالها وجعل کل خیر ما لهما وبکر شبه لطف
 خداوندی مطالعه فرماید

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نظم

گر التفات خداوندیش بیا راید
 نگارخانه چینی و نقش ارزنگیست
 امید هست که روی مال در نکشد
 ازین سبب که گلستان نه جای دلتنگیست
 علی الخصوص که دیباچه هایونش
 بنام سعد ابی بکر سعد بن زنگیست 200

when it obtains an indulgent perusal from that Prince, who is the asylum of the world, the shadow of the most high, the ray of providential beneficence, the treasury of the age, the refuge of religion, the favourite of heaven, the mighty arm of the victorious empire, the lamp of the resplendent religion, the most splendid of mankind, the aggrandizer of the faith, Sâd son of Atâbuk the great; that potent monarch, to whom nations bend the neck; lord paramount of the Kings of Arabia and Persia; sovereign of land and sea; inheritor of the throne of Solomon, Mozuffuruddeen, may God perpetuate the good fortune of both, and prosper all their righteous undertakings. If ornamented with the sovereign's approbation, it is a gallery of China paintings, and the designs of Urzung* I trust that he will not look dissatisfied, since the rose garden is not a fit place for displeasure; and more especially as its fortunate preface is inscribed to Sâd Aboobukr Ben Zungy.

* The paintings of the emperor Mani.

۲۰۵ ذکر امیر کبیر فخرالدین ابوبکر بن ابونصر
 دیگر عوس فکر من از بی جهالی سر بر نیارد و دید یاس از
 پشت پائی خجالت برندارد و زمره صاحب جهان متجلی نشود
 مگر آنکه که مجلی گردد بزور قبول امیر کبیر عالم عادل موید
 مظفر علی الاعداء ظهیر سریر سلطنت مشیر تدبیر مملکت
 کشف الفقر املاذ الغر با مربی الفضل محب الاتقیاء
 افتخار آل فارس یبیس الملک ملک الخواص فخرالدوله
 والدين غیاث الاسلام والمسلمین عمدة الملوك والسلطین
 ۲۱۰ ابوبکر بن ابونصر اطال الله عمره واجل قدره وشرح صدره
 وضاعف اجره که مهدوح اکابر آفاقست و مجمع مکارم اخلاق
 بیت

هر که در سایه عنایت اوست گنجهش طاعتست و دشمن دوست
 بر هر یکی از سایر بندگان و حواشی خدمتی معین است که
 ۲۱۵ اگر در آدای آن برخی تهاون و تکاسل روا دارند

CELEBRATION OF THE GREAT AMEER, THE FORTUNATE FUKRRŪDDEEN,
 ABOOBUKR BEN ABOO NUSR.

Once more the bride of my imagination, conscious of her want of beauty raiseth not her head, but in a desponding mood modestly looks down upon her feet, not venturing to make her appearance in the assembly of beautiful youths, unless she be decked with the jewels of approbation from the great Ameer, who is learned and just, assisted by heaven, the conqueror of his enemies, the support of the throne of empire, counsellor of the state, the asylum of the indigent, and refuge of the stranger, the patron of the learned, and friend of men of piety, the glory of the Persian race, and strength of the arm of empire; of royal endowments, the glory of the state and of religion, the succour of the faith and of the faithful, the confident of Kings and Emperors, Aboobukr Ben Aboo Nusr, may God prolong his life, increase his dignity, enlighten his breast, and augment his reward; for he is celebrated amongst all the nobles of the earth, and is the confluence of laudable actions. Whosoever enjoyeth the shadow of his kindness his sin is pardoned, and his enemy becometh his friend. Every other individual servant and domestic hath some duty appointed him, in the performance of which should he be somewhat negligent or slothful,

هراینه در معرض خطاب آیند و محل عتاب مگر برین طایفه
 درویشان که شکر نعت بزرگان برایشان و ذکر جمیل و مدحای
 خیر و ادای چنین خدمتی در غیبت اولیترست که در حضور که
 این بتصنع نزد یکست و آن از تکلف دور و باجابت مقرون

220

نظم

پشت دوتائی فلک راست شد از خرمی
 تا چو تو فرزند زاده مآدر ایام را
 حکمت محض است اگر لطف جهان آفرین
 خاص کند بنده مصلحت عام را
 دولت جاوید یافت هر که نیکو نام زیست
 گز عقبش ذکر خیر زنده کند نام را
 وصف ترا اگر کند ورنکند اهل فضل
 حاجت مشاطه نیست روی دلا رام را

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he would most certainly incur displeasure and reprehension, but for the class of Durwaishees whose duty it is to be grateful for the kindness of their superiors, to celebrate their virtues, and to implore blessings for them; such service is better performed when absent than when present, because in the latter case their behaviour may border on speciousness, whilst the other is void of ceremony and more acceptable. The sky's incurvated back became straight thro' delight when dame nature brought forth a son like thee.—It is a pure instance of divine mystery when the creator of the universe out of his benevolence distinguishes a servant for the instruction of mankind. He hath obtained immortality, whose fame liveth, because after his departure the renown of his virtue insures existence to his name. It is matter of indifference, whether the learned praise thee or not, for the face of a beloved mistress requireth not the art of the tire woman.

عذر تقصیر خدمت و موجب اختیار عزلت

230 تقصیر و تقاعدی که در مواظبت خدمت بارگاه خداوندی

میروند بنا بر آنست که طایفه حکماء و در فضیلت بزرچهر سخنان

میگفتند آخر جز این عیبش ندانستند که در سخن گفتن بطیست

یعنی در ننگ بسیار میکند مستمع بسی منتظر باید تا وی تقریر

سخن کند بزرچهر بشنید و گفت اندیشه کردن که چه گویم به

235 از شبیهانی خوردن چرا گفتم

مثنوی

سخن دان پرورده پیر کهن بیندیشد آنکه بگوید سخن

مزن بی تامل بگفتار دم نکو گوئی گر دیر گوئی چه غم

بیندیش و آنکه بر آور نفس وزان پیش بس کن که گویند بس

240 بنطق آدمی بهتر است از دواب دواب از توبه گر نکوئی صواب

فکیف در نظر اعیان خداوندی عز نضره که مجمع اهل دل

EXCUSE FOR THE OMISSION OF PERSONAL SERVICE; AND THE CAUSE
OF CHOOSING RETIREMENT.

My deficiency and backwardness in the strenuous discharge of personal service at the palace of sovereignty, resembles the story told of Buzerchemeh; how that when a number of the sages of Hind were discoursing of his virtues, they could discover in him only this fault, that he hesitated in his speech, so that his hearers were kept a long time in suspense before he delivered his thoughts. Buzerchemeh over-heard their conversation and observed. "It is better to deliberate before I speak than to repent of what I have said." Old men of experience who know the value of words, reflect, and then speak. Expend not your breath in talking idly; speak to the purpose, and mind not if your delivery should be slow. First think and then speak, but stop before they say it is enough. Man excelleth the brute creation by the faculty of speech; but you are beneath the brute if you make an improper use of that gift. How then could I venture to make my appearance in the assembly of grandees of sovereignty, the confluence of men of piety

است و مرکز علمایی متبحر اگر در سیاحت سخن د لیری کنم
 شوخی کرده باشم و بضاعت مزجات بحضرت عزیز آورده
 و شبه در بازار جوهریان جوی نیارد و چراغ پیش آفتاب
 پرتوی ندارد و مناره بلند در دامن کوه الوند نباید پست 245
 مثنوی

هر که گردن بدعوی افرازد دشمن از هر طرف بد و تازد
 سعدی کاftاده است آزاد کس نیاید بجنگ افتاده
 اول اندیشه وانگهی گفتار پائی پیش آمده است پس دیوار
 تخیل بندم ولی نه در بوستان شاهد من ولی نه در کنعان 250
 لقمان حکیم را گفتند حکمت از که آموختی گفت از
 نابینایان که تا جای نه بینند پای نه نهند قدم الخروج
 قبل الولوج مصراع مردیت بیازمائی انگهی زن کن

and the center of profound scholars; where, if in the course of conversation, I should feel animated, I might be presumptuous. Small is the capital stock which I could produce before the Viziers: glass beads amongst jewellers are not worth a barley corn; a lamp in the face of the sun emitteth not a ray of light; and a lofty turret at the foot of mount Alwund appears diminutive. Whosoever stretcheth out his neck claiming consequence, is beset by enemies from all quarters. Sâdy lies prostrate, freed from worldly desires, no man attempteth to combat with one who is down on the ground, Consideration should precede speech; they first lay the foundation, and then build the wall. I understand making artificial flowers, but am not a professed gardener! I sell a beauty but not in Canaan.* They asked Locman, of whom he had learned philosophy: he answered "of the blind, because they never advance a step, until they have tried the ground."— Try your way before you stir your foot. Be assured of your manhood, and then marry.

* Alluding to Joseph, who on account of his beauty was siled the moon of Canaan.

نظام
255 گرچه شاطر بود خروتن بجنگ چه زند پیش یاز روئین اچنگ

256 گربه شیر است در گرفتن موش لیک اموش است در مصاف پلنگ

اما باعتبار وسعت اخلاق بزرگان که عوایب زبردستان
پوشند در افشای جرایم که تران نکوشند کلمه چند بر سبیل اختصار

از نوادرو آثار و حکایات و اشعار و سیر ملوک ماضی درین کتاب

260 درج گردیم و برخی از عمر گرانهایه برو خرج موجب تصنیف کتاب

گلستان این بود وبالله التوفیق
قطعه

بباند سالها این نظام و ترتیب زما هر ذره خاک اقتاده جای

غرض نقشیست کن ما باز ماند که هستی را نهی بینم بقای

265 مگر صاحب دل روزی بر حجت کند در کار و رویشان دعای

امعان نظر در ترتیب کتاب و تذہیب ابواب ایجاز سخن مصلحت

دید تا مرا این روضه رعنا و خدیقه علیا چون بهشت بهشت باب

Although the cock is dauntless in battle, yet to what purpose shall he strike against a hawk with brazen talons? The cat is a tiger in seizing the mouse; but is herself a mouse when engaged with the tiger.

But relying on the liberal disposition of the great, who shut their eyes on the defects of the humble, and strive not to expose the faults of inferiors, I have in a summary form comprised in this book morals and choice tales, embellished with verses and relations of meritorious deeds of Kings: in collecting materials for which, I have spent a considerable part of my life. These were my reasons for writing the *Gûlistân*. May God favor me with his aid! These verses and recitals will last for years, when every particle of dust of which I am compounded, will be dispersed. The intention in drawing this picture is, that it may remain after me; seeing that existence is fleeting, unless a devout person should one day, out of compassion, bestow his blessing on the works of the *Durwaishes*. Having maturely deliberated on the general arrangement of the book, the order of the chapters and abridging the style of the language, it seemed advisable that this verdant garden, planted like paradise, should also resemble it by having eight gates;

اتفاق اقتاد ازین سبب که مختصر آمد تا بهالالت نینجامد

باب اول در سیرت پادشاهان

270 باب دوم در اخلاق درویشان

باب سوم در فضیلت قناعت

باب چهارم در نواید خاموشی

باب پنجم در عشق جوانی

باب ششم در ضعف و پیری

275 باب هفتم در تاثیر تربیت

باب هشتم در آداب صحبت

تاریخ کتاب

در آن مدت که ما را وقت خوش بود

ز هجرت شش صد و پنجاه و شش بود

280 باب نهم در نصیحت بود گفتیم

بابت تشبیه حوالت با خدا کردیم و رفتیم

and I abridged the work that it might not be thought tedious.

Chap. 1 On the morals of Kings.

88 — 2 On the morals of Durwaishes.

142 — 3 On the excellency of contentment.

187 — 4 On the advantage of silence.

198 — 5 On love and youth.

239 — 6 On weakness and old age.

250 — 7 On the force of education.

286 — 8 Rules for conduct in life.

Date of the book. At the time when I enjoyed a cheerful mind, in the year six hundred and fifty-six of the Hejira Aera; * my design was to give advice and I have spoken accordingly. I committed the work to God, and departed.

گلستان
باب اول در سیرت ملوک

حکایت ۱

۵ بادشاهی را شنیدم که بگشتن اسیری اشارت کرد بیچاره در آن
حالت نومیدی بزبانی که داشت ملک را دشنام دادن گرفت و
سقط گفتن که گفته اند هر که دست از جان بشوید هر چه در دل
دارد بگوید

بیت

اذا یس الانسان طال لسانه کسئور مغلوب یصول علی الکلب

بیت

۱۰ وقت ضرورت چو نهاند گریز دست بگیرد سر شمشیر تیز
ملک پرسید که چه میگوید یکی از وزرای نیک محضر گفت ای
خداوند میگوید که والکاظمین الغیظ والعافین عن الناس واللّه
یحبّ البُحسینین ملک را بر و رحم آمد و از سر خون او در گذشت وزیر
۱۵ دیگر که ضد او بود گفت ابنای جنس ما را نشاید که در حضرت

THE GŪLISTÂN.

CHAPTER THE FIRST.

ON THE MORALS OF KINGS.

TALE I.

I have heard, that a certain monarch having commanded a captive to be put to death, the poor wretch, in a fit of despair, began to abuse and reproach the King, in his own language; according to the saying "Whosoever washeth his hands of life, uttereth whatever is in his heart. " A man without hope speaketh boldly; as the cat when driven to despair, seizeth the dog: in " the time of need, when it is impossible to escape, the hand graspeth the sharp edged sword." The King asked "What doth he say" One of the Viziers, who was of a benevolent disposition, replied; "O my Lord, he said, the Almighty befrieth him who stiflenth his anger and is merciful to his fellow creatures. " The king had compassion on him and spared his life. Another Vizier, of a contrary temper, said, "It becometh not persons of our rank

پادشاهان جز بر راستی سخن گفتن این ملک را دشنام داد و ناسزا
گفت ملک روی از این سخن درهم کشید و گفت مرا این دروغ روی
پسندیده تر آمد از این راست که تو گفتی که آنرا روی در مصلحتی
بود و این را بنا بر خبث و حکما گفته اند دروغ مصلحت آمیز به از
راست قتنه انگیز

20

بیت

هر که شاه آن کند که او گوید حیف باشد که جز نکو گوید

حکمت

بر طاق ایوان فریدون نوشته بود

01

مثنوی

25

جهان ای برادر نباند بکس دل اندر جهان آفرین بند و بس
مکن تکیه بر ملک دنیا و پشت که بسیار کس چو نتو پرورد و کشت
چو آهنگ رفتن کند جان پاک چه بر تخت مردن چه بر روی خاک

to speak any thing but truth in the presence of monarchs; that man reviled the King, and spoke indoc-
cently." The King was displeased at his speech, and said, "I am more satisfied with that falsehood,
than with this truth, which you have uttered; because that was well intended, and this is founded
on malignity; and the sages have declared, that falsehood mixed with good advice, is preferable
to truth tending to excite strife. "When a King is guided by the advice of another, woe be un-
to him if he speaketh any thing but good. On the portico of the hall of Feredoon was written,
The world, O my brother, continueth not to any one, place your affections on the creator of
the universe, and that will suffice. Make no reliance, neither rest upon the kingdom of this
world; seeing how many like yourself it hath nourished and killed." When the pure soul is about
to depart, what is the difference between expiring on a throne or on the bare ground.

"The time of need, when it is impossible to escape, the hand graspeth the sharp edged sword."
The King asked "What dost thou say?" One of the Viziers, who was of a benevolent dispo-
sition, replied, "O my Lord, he said, the Almighty becometh him who reflecteth his anger upon
himself to his fellow creatures. The King had compassion on him and ignored his
life. Another Vizier of a contrary temper, said, "It becometh not persons of our rank

حکایت ۲

یکی از ملوک خراسان سلطان محمود سبکتگین را بخواب دید
 30 بعد از وفات او بصد سال که جمله وجود او ریخته بود و خاک شده
 مگر چشمان او که همچنان در چشم خانه هبی گردیدند و نظر
 میکردند سایر حکما از تاویل آن عاجز ماندند مگر درویشی که
 خدمت بجای آورد و گفت هنوز نگرانست که ملکش بادیگراست

نظم

بس نامور که زیر زمین دفن کرده اند 35

گزهستیش بروی زمین یک نشان نماند

وان پیر لاشه را که سپردند زیر خاک

خاکش چنان بخورد کزواستخوان نماند

زنده است نام فرخ نوشیروان بخیر

گرچه بسی گذشت که نوشیروان نماند 40

خیری کن ای فلان و غنیت شمار عمر

رزان پیشتر که بانگ بر آید فلان نماند

TALE II.

One of the Kings of Khorasan saw in a dream Sultan Mahmood Sebuktegeen, an hundred years after his death, when the whole of his body had fallen into pieces and become dust, excepting his eyes which moved in the sockets and looked about. All the Philosophers were at a loss to explain the meaning, excepting a Durwaish who after making his obeisance said. "He is still looking about, because his Kingdom is possessed by others." Many men of renown whom they have buried in the ground, have not left any traces of their existence on the surface of the earth. That old corpse which they had deposited in the grave, his dust is so decayed that not a single bone of him remains. The happy name of Nushirvan still exists through his liberality, although a long season hath elapsed since his departure. Do good, O man, and account your life as gain, before the report is spread that such an one is no more.

حکایت ۳

ملک زاده را شنیدم که کوتاه بود و حقیر و دیگر برادرانش بلند و
 خوب روی باری پدرش بکراهیت و استخفاف در روی نظر کرد
 پسر بفرست در یافت و گفت ای پدر کوتاه خردمند به از نادان
 45 بلند نه هر چه بقامت مهتر بقیمت بهتر الشاة نظيفة والغیل جيفة
 بیت

اقل جبال الارض طور وانه لا عظم عند الله قدرا و منزلا

تطعه

آن شنیدی که لاغر دانا گفت روزی بابل فریه
 50 اسب تازی اگر ضعیف بود همچنان از طویله خربه
 پدر بخندید و ارکان دولت به پسندیدند و برا دران بجان
 برنجیدند

نظم

تامرد سخن نگفته باشد عیب و هنرش نهفته باشد
 55

TALE III.

I heard of a King's son, who was low in stature and ill favoured, whilst all his brothers were tall and handsome. Once on a time, his father looked at him with disgust, which the son had sagacity enough to discover, and said. "O father! a short man, who is wise, is preferable to him who is tall and ignorant. Not every thing is valued according to its height; the sheep is clean, and the elephant an unclean animal. Sinai is one of the most inconsiderable mountains of the earth, but verily it is the greatest before God in rank and dignity. Have you heard, what was said one day by a wise lean man, to a fat blockhead? One Arab horse, though lean is preferable to a stable full of asses." The father laughed, the courtiers applauded, and the brothers were mortified to the very soul. Until a man hath spoken, his defects and his skill are concealed.

هر بيشه گهباں مبرگه خاليست شايد گه پلنگ خفته باشد
 شنيدم که آن مدت ملک را د شهن صعب روي نهود چون دولشکر
 روي بهم آوردند اول کسیکه اسپ درمیدان جها نید آن پسر
 بود و گفت

قطعه

60

آن نه من باشم گه روز جنگ بيني پشت من
 آن منم کاندرميان خاک و خون بيني سري
 کانکه جنگ آرد بخون خویش بازي میکند
 روز میدان آنکه بگریزد بخون لشکري

65 این بگفت و بر سپاه د شهن زد چند از مردان کار دیده بینداخت
 چون پیش پدر آمد زمین خدمت ببوسید و گفت

قطعه

اي که شخص منت حقیر نهود تا درشتي هنر نه پنداری

Imagine not every desert to be empty, for perhaps a tiger may be there asleep. I heard that at that time a powerful enemy appeared against the King, and when the two armies met, the first person who impelled his horse into the action, was this young Prince calling out. "I am not him, whose back you shall see in the day of battle, but my head may be found in dust and blood: for whosoever fighteth the battle staketh his own life; and he who flieth, sporteth with the blood of his troops." Having thus said he attacked the troops of the enemy, and overthrew several men of renown. When he came to his father, he bowed down to the earth and said, "O ye to whom my form appeared contemptible, without considering the force of my valour,



اسپ لاغرمیسان بکار آید روز میدان نه کاو پرواری
 آورده اند که سپاه دشمن بسیار بود و اینان اندک طایفه آهنک 70
 گریز کردند پسر نعره زد و گفت ای مردان بکوشید تا جامه زنان
 نپوشید سواران را بگفتن او تهور زیادت گشت و بیکبار حمله کردند
 شنیدم که در آن روز پسر دشمن طغر یافتند ملک سروچشمش ببوسید
 و در کنارش گرفت و هر روز نظر پیش کرد تا ولی عهد خویش کرد برادران
 حسد بردند و زهر در طعامش کردند خواهرش از غرغره بدید 75
 در بچه برهم زد پسر دریافت و دست از طعام باز کشید و گفت
 محالست که هنرمندان بپیرند و بی هنران جای ایشان گیرند

بیت

گس نیاید بزیر سایه بوم ورهها از جهان شود معدوم
 پدر را ازین حالت آگاهی دادند برادرانش را بخواند و گوشه‌بالی 80
 بواجبی داد پس هر یکی را از اطراف بلاد حصه مرضی معین کرد

in the day of battle, the slender steed is useful and not the fattened ox." It is reported, that the enemy having many troops, and this side but few, a body of the latter were giving way, upon which the Prince vociferated. "Exert yourselves like men, that you may not wear the drefs of women." The troopers animated by this speech, joined in the general attack, and are reported to have gained the victory over the adversary on that day. The King kissed his head and eyes and folded him in his arms and his affection towards him encreased daily, till at length he appointed him his successor. The brothers became envious, and put poison into his food. His sister seeing this from a window, flapped to the shutters, and he understanding the signal, withdrew his hand from the dish, and exclaimed. "If the wife should be deprived of life, it would be impossible for the unskilful to supply their place. No one would go under the shade of the owl, if the Homai was annihilated from the earth." They informed the father of the circumstances, who sent for the brothers, and after rebuking them properly, he gave to each of them a suitable portion of his kingdom

تا فتنه بنشست و نزاع برخاست و گفته اند ده درویش در گیلپی
ببخشیدند و دو باد شاه در اقلیپی در ننگد چند

قطعه

85 نیم نانی گر خورد مرد خدای بذل درویشان کند نیم دگر
ملک اقلیپی بگیرد باد شاه همچنان در بند اقلیپی دگر

حکایت ۲

طایفه دزدان عرب بر سر کوهی نشسته بودند و منفذ کاروان بسته و
رعیت بلدان از مکاید ایشان مرعوب و لشکر سلطان مغلوب بحکم
90 آنکه ملاذی منیع از قلعه کوهی بدست آورده بودند و ملجأ و
ماوای ساخته مدبران مهالک آن طرف در دفع مضرت ایشان مشورت
کردند اگر این طایفه برین نسف روزگاری مداومت نمایند مقاومت
ایشان مستعذر گردد

مثنوی

95 وختی که اکنون گرفتست پای به نیروی شخصی بر آید زجای

that all cause of strife and bickering might subside. "It has been observed that ten Durwaisies may sleep upon one blanket, but that one kingdom cannot contain two Kings." If a pious man eateth half a loaf of bread, he bestoweth the other half on the poor. If a King possesseth the dominion of a whole climate, he longeth to have the same enjoyment of another.

TALE IV.

A gang of Arabian robbers had assembled on the top of a mountain, and blocked up the road of the caravan. The inhabitants were distressed by their stratagems, and the troops of the Sultan overpowered; because the thieves, having possessed themselves of a fortress on the summit of the mountain, made this strong hold their fixed residence. The counsellors of the King's party consulted together, how to remove this grievance, because if they were suffered to continue any time in this state, they would become too powerful to be subdued. The tree that has only just taken root, may be pulled up by the strength of a man.

ورش ههچنان روزگاري هلي بگردونش از بيخ برنكسلي
 سرچشبه شايد گرفتن بپيل چوپرشد كشايد گذشتن بپيل
 سخن برين مقرر شد كه يكي را بتجسس ايشان برگزاشتند
 و فرصت نگاهداشتند تا وقتي كه بر قومي رانده بودند و بقرعه
 خالي مانده تني چند از مردان واقعه ديده و جنگ آزموده را 100
 بفرستادند تا در شعب جبل پنهان شدند شبانگاه كه مردان باز
 آمدند سفر کرده و غارت آورده سلاح بكشادند و غذايم بنهادند
 نخستين دشمني كه بر سر ايشان تاخت خواب بود چند آنكه پاسي
 از شب بگذشت

105

قرص خورشيد در سياهي رفت يونس اندر دهان ماهي رفت
 مردان دلاوران از كهين بدر جستند و دست همه را يگان يگان بر
 كتف بستند بامدادان بدرگاه ملك حاضر آوردند همه را بكشتن

but should it continue some time in that state, it could not be eradicated even by a windlass. It is possible to stop the course of a spring with a bodkin, which when formed into a full stream, cannot be forded by an elephant. They came to the determination to send one as a spy, to watch the opportunity when the thieves should be gone to attack a tribe, and the place evacuated. They detached a party of approved men, who concealed themselves in the pafs of the mountains. In the evening, when the robbers returned from their expedition with their plunder, they laid aside their weapons, and deposited their spoil. The first enemy who attacked them was sleep, about the end of the first watch of the night. The sun's disk passed into shadow, Jonas entered into the whale's belly. The gallant men sprang out of the ambush, and pinioned the robbers one after another. In the morning they were brought to the palace, when the King gave orders for them all to be put to death.

اشارت فرمود اتفاقاً در آن میان جوانی بود که میوهٔ عنفوانِ شبابش
 110 نورسیده و سبزه گلستانِ غذارش نودمیده یکی از وزیران پای تخت
 ملک بوسه داد و روی شفاعت بر زمین نهاد و گفت این پسر
 همچنان از باغ زندگانی بر نخورده و از ربیعان جوانی تمتع نیافته
 توقع بکرم و اخلاق خداوندی آنست که بخشیدن خون او بر بنده
 منت نهد ملک روی از این سخن درهم گشید و موافق رای
 115 بلندش نیامد و گفت

بیت

پرتو نیکان نگیرد هر که بنیادش بدست
 تربیت نا اهل را چون گردگان بر گنبدست

نسل و تبار اینان منقطع کردن اولیترست و بیخ و بنیاد ایشان
 120 بر آوردن بهتر که آتش نشاندن و اخگر گذاشتن و افعی کشتن
 و بچه نگاهداشتن کار خرد مندان نیست

There happened to be amongst them a lad, the first fruits of whose youth were yet immature, the freshness of his cheeks, resembled a rosebud in early spring. One of the Viziers kissed the foot of the King's throne, and bowed his head to the earth in intercession, saying. "This boy, hath not like the rest, tasted the fruit of the garden of life, nor ever enjoyed the harvest of the season of youth. I therefore venture to hope from your majesty's known clemency, that you will oblige your servant, by sparing the lad's blood." The King looked displeased at these words, as they did not accord with his enlightened understanding, and he observed that an evil root will not thrive in a goodly shade. To educate the worthless, is like throwing a walnut upon a dome; it is better to eradicate them altogether; for to extinguish the fire, and suffer a spark to remain; or to kill the snake, and preserve the young, is not acting like a wise man:

ابر اگر آب زندگي بارد هرگز از شاخ بيد بر نخوري
 با فرومایه روزگار مبر گزني بوريلا شکر نخوري
 وزیر این سخن بشنید طوعاً و کرهاً به پسندید و بر حسن رای ملک 125
 آفرین خواند و گفت آنچه خداوند نام ملکه فرمود عین حقیقتست
 که اگر در سلک صحبت آن بدان تربیت یافتی یکی از ایشان
 شدی اما بنده امیدوارست که بصحبت صالحان تربیت پذیرد
 و خوی خردمندان گیرد که هنوز طفلیست و سیرت بغی و عناد آن
 گروه در نهاد وی متبکّن نشده است و در حدیثست که ما 130
 مَوْلُودٌ إِلَّا وَقَدْ يُولَدُ عَلَي فِطْرَةِ الْإِسْلَامِ ثُمَّ أَبْوَاهُ يَهُودَانَهُ وَيَنْصَرَانَهُ
 وَيُجَسَّسَانَهُ

با بدان یار گشت همسر لوط خانندان نبوتش گم شد

Though the clouds should pour down the water of life, you would never gather fruit from the branch of the willow. Waste not your time on low people, for we can never obtain sugar from the reed. "When the Vizier heard these words, he reluctantly approved of them, and praised the King for his just observation, saying." May the King live for ever, nothing can be more true than what my lord hath pronounced, that if he had continued with these wicked wretches, he would naturally have fallen into their evil courses, and would have become one of them; but your servant entertains hopes, that this boy, by associating with men of probity, will receive instruction and imbibe virtuous sentiments; for being but a child, his principles cannot be tainted with the lawless and inimical disposition of that banditti, for in the Hadees it is recorded. "Of a truth every one is born with a disposition to Islamism, and it is owing to his parents his becoming a Jew, a Christian or a Majoose." Lot's wife associated with the wicked, and his posterity forfeited the gift of prophecy.

135 سگ اصحاب کهف روزی چند پی نیکان گرفت و آدم شد

این یگفت و طایفه از ند مای ملک باو بشفاعت یار شدند تا ملک

از سر خون او در گذشت و گفت بخشیدم اگر چه مصلحت ندیدم

رباعی

دانی که چه گفت زال با رستم گردن دشمن نتوان حقیر و بیچاره شرد

140 دیدیم بسی آب ز سر چشمه خورد چون بیشتر آمد شتر و بار بر برد

في الجملة وزیر پسر را بخانه برد و بنار و نعمت پیرورد و استاد

و ادیب بتر بیتش نصب کرد تا حسن خطاب و رد جواب و سایر آداب

ملوکش بیاموختند تا در نظر همکنان پسندیده آمد باری وزیر

از شبایل و اخلاق او در حضرت ملک شبهه میگفت که تربیت عاقلان

145 در وی اثر کرده است و چهل قدیم از جبلت او بدر برده ملک را

از این سخن تبسم آمد و گفت

but the dog of the companions of the cave, by long converse with the virtuous, became a rational creature." The Vizier having thus concluded his speech, some of the courtiers joined in his petition till at length the King spared the life of the youth, and said, "I grant your request, altho' I disapprove of it. Know you not what Zal said to Rustam? Consider not any enemy as weak and contemptible. I have frequently seen water issue from a small spring, which so increased in its course, that it carried away the camel with his load." Summarily, the Vizier took the youth into his family, and educated him with kindness and attention. An able master was appointed his tutor, who taught him how to ask a question, and return an answer with elegance, together all the accomplishments requisite for court, so that his manners met with general approbation. Once when the Vizier mentioned to the King some particulars of the youth's disposition and manners, and was saying that wise education had made impression on him, and that his former ignorance was rooted out of his mind, the King laughed at those expressions and said,

بیت

عاقبت گرگ زاده گرگ شود گرچه با آدمی بزرگ شود
 سالی دو برین برآمد طغایه او باش محله در او پیوستند و عقد
 مرا فقت بستند تا بوقت فرصت وزیر را باد و پسرش بکشت و نعبت 150
 بیقیاس برداشت و در مغاره دزدان بجای پدر بنشست و عاصی
 شد ملک را خبر کردند ملک دست تحیر بدندان گرفت و گفت

نظم

شهرشیر نیک از آهن بد چون کند کسی
 ناکس بتربیت نشود ای حکیم کس 155
 باران که در لطافت طبعش خلاف نیست
 در بلغم لاله روید و در شور بوم خس
 زمین شوز سنبیل بر نیارد
 درو تخم عمل ضایع مگردان
 نکوئی بابدان کردن چنانست 160
 که بد کردن بجای نیک مردان

“The wolf's whelp will at length become a wolf, altho' it be brought up along with men.” Two years after this conversation, a set of vagabonds of the town entered into a conspiracy with him, and taking an opportunity, he killed the Vizier, and his two sons, carried off an immense booty, and succeeding his father as the head of the gang became an avowed offender. The King apprised thereof, in the emotion of amazement, exclaimed, “How can any one form a good sword out of bad iron? O ye philosophers, it is impossible to convert a worthless wretch into a good man. The rain, in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not yield spikenard, waste not then seed upon it. To shew favour to the wicked, is in fact doing injury to the good.”

حکایت هال از اندک بزرگ منور
 سرهنگ زاده را بر دوسرای اغلبش دیدم که عقل و کیاستی و فهم
 و فراستی زاید الوصف داشت هم از عهد خردی آثار بزرگی در
 165 ناصیه او پیدا

بیت

بالای سرش زهوشبندی می تافت ستاره بلندی
 فی الجمله مقبول سلطان آمد که جمال صورت و کمال معنی داشت
 و حکما گفته اند توانگری بهرست نه بهال بزرگی بعقلست نه
 170 بسال ابنای جنس او برو حسد بردند و بخیانتهی متهم کردند و دو
 کشتن او سعی بیفایده نبودند

مصراع

دشمن چه کند چون مهربان باشد دوست
 ملک پرسید که موجب خصم ایشان در حق تو چیست گفت در سایه

TALE V.

I saw at the gate of Ughulmish an officer's son, who was endowed with wisdom and sagacity beyond description: even his childhood was distinguished by proofs of superior abilities. The star of sublimity shone on his head thro' wisdom. Summarily, he obtained favour in the sight of the Sultan, on account of his beauty and acute understanding, according to the saying of the sages, "Ability, and not riches constitutes worth; greatness dependeth on skill, and not on years." His companions became envious, and accusing him falsely of dishonesty, made a fruitless attempt to deprive him of life. But what can the enemy do against him who hath an assured friend. The King asked him, "What is the cause of their striving against you?" He replied, "Under the shade

دولت خداوندی هیکنانرا راضی کردم مگر حسود را که راضی 175
نمیشود الا بزوال نعمت من دولت و اقبال خداوندی بان

نظم

توانم آنکه نیازم اشدرون کسی
حسود را چه کنم کوز خود برنج درست
بهر تاب^{رستن}رهی ای حسود کین رنجیست 180
که از مشقت آن جز بهر گنتوان رست
شور بختان بآرزو خواهند
مقبلان را زوال نعمت و جاه
گر نه بیند بروز شیره چشم
چشبه آفتاب را چه گناه 185
راست خواهی هزار چشم چنان
گور بهتر که آفتاب سیاه

of your majesty's protection, I have gained the good will of every one, excepting the envious man, who cannot be satisfied but by the decline of my good fortune; and may the wealth and prosperity of sovereignty be perpetual. I can avoid injuring the mind of every one, but what shall I do to the envious man, who carrieth the injury in his own breast? Die thou envious wretch, since thou can't not be cured of the disease under which thou labourest but by death. The malevolent man wishes that misfortune may befall the successful. If the bat's eye seeth not in the day, what fault is on that account to be imputed to the sun? require you truth? It is better for a thousand such eyes to suffer, than that the brightness of the sun should be obscured.

حکایت ۶

یکی را از ملوک عجم حکایت کنند که دست تطاول بهال رعیت
 190 دراز کرده بود و جور و اذیت آغاز کرده خلق از مکاید ظلمش
 در جهان برفتند و از گربت جورش راه غربت گرفتند چون رعیت
 کم شد ارتفاع ولایت نقصان پذیرفت و خزینه تهی ماند و دشمنان
 از هر طرف زور آوردند

قطعه

هر که فریاد رسی روز مصیبت خواهد 195

گود را ایام سلامت بجوان مردی کوش

بند حلقه بگوش ارتنوازی برود

لطف کن لطف که بیگانه شود حلقه بگوش

روزی در مجلس او کتاب شاهنامه همی خواندند در زوال مملکت

200 ضحاک و عهد فریدون وزیر ملک را پرسید که فریدون گنج و ملک

وحشم نداشت برویان شاهي چه گونه مقرر شد گفت آنچنانکه

TALE VI.

They tell a story of one of the Kings of Persia, that he had stretched out the hand of oppression on the property of his subjects, and exercised tyranny and violence. By his repeated acts of injustice, the people were compelled to emigrate to different countries, beyond the reach of his power. When his subjects were diminished, the resources of his government were lessened, his treasury was exhausted, and powerful enemies pressed him on all quarters. Whosoever looketh for assistance in the day of adversity, let him exercise humanity in the season of prosperity. If you do not treat kindly the servant with the ring on his ear, he will depart; show kindness in such manner that the stranger may become a willing servant. One day in his presence they were reading in the Shahnameh, the history of the decline of the kingdom of Zohac, and the reign of Feridoon. The Vizier asked the King, "Since Feridoon had neither money nor territory nor troops, how did it happen that the kingdom was conferred on him?" He answered, "In the manner

شنیدی خلقي برو بتعصب گرد آمدند و تقویت کردند پادشاهی
یافت وزیر گفت چون گرد آمدن خلق موجب پادشاهیست تو خلقت
را چرا پریشان میکنی مگر سر پادشاهی نداری

205

بیت

همان به که لشکر بجان پروری که سلطان بلشکر کند سروری
گفت موجب گرد آمدن سپاه و رعیت چیست گفت پادشاه را
عدل باید تا برو گرد آید و رحمت تا در سایه دولتش
ایمن نشیند و ترا این هردو نیست

210

مثنوی

نکند جور پیشه سلطانی که نیاید زگرگ چوپانی
پادشاهی که طرح ظلم فکند پای دیوار ملک خویش بکند
ملک را پند وزیر ناصح موافق طبع نیامد بند فرمود و
بزند ان فرستاد بسی بر نیامد که بنی عم سلطان بمنازعت
برخواستند و بمقاومت لشکر آراستند و ملک پدرخواستند 215
قومی که از دست تطاول او بجان آمده بودند و پریشان شده
بر ایشان گرد آمدند و تقویت کردند تا ملک از تصرفش
بدررفت

you have heard, the people joined him, and through their strength he gained the kingdom." The Vizier rejoined, " Seeing that collecting people together is the means of forming a kingdom, why then do you make them disperse, unless you do not desire to govern? It is advisable to cherish the army at the risk of your life, as the Sultan deriveth his power from his troops." The King asked, " What methods are to be taken to collect together troops and subjects?" The Vizier replied, " The monarch must be just, to induce them to approach him, and merciful that they may enjoy peace in the shade of his government; but you possess neither of these qualities. A tyrant cannot govern a kingdom, as a wolf cannot perform the office of a shepherd. The tyrannic prince saps the foundation of his own empire." The king was offended at the Vizier's wise admonition, and ordered him to be bound, and committed to prison. A short time after, the sons of the King's uncle commenced hostilities, and appeared in arms, and claimed possession of their father's dominions. A number of people, who on account of his oppression had absconded, now joined the enemy and supported them; till at length the King was dispossessed of the kingdom, and they obtained it.

قطعه

220 پادشاهی کوروا دارد ستم بر زیر دست
دوستدارش روز سختی دشمن زور آوراست
با رعیت صلح کن و ز جنگ خصم ایمن نشین
زان که شاهنشاه عادل را رعیت لشکرست

حکایت ۷

225 پادشاهی با غلام عجمی در کشتی نشسته بود غلام دیگر
دریابان دیده بود و محنت کشتی نیازموده گریه وزاری
آغاز کرده و لرزه بر اندامش افتاد چند آنکه ملاطفت
کردند آرام نگرفت ملک را عیش از او منقص شد چاره نمیدانستند
حکیمی در آن کشتی بود گفت اگر فرمائی من او را خاموش
کنم 230 پادشاه گفت غایت لطف باشد حکیم فرمود تا غلام را
بدریا انداختند باری چند غوطه خورد مویش بگرفتند
و نسوی کشتی آوردند بهر دودست در دنیال کشتی آویخت

The King who suffers the poor to be oppressed, will find, in the day of adversity, his friends become powerful foes. Be on good terms with your subjects, and sit down secure from the attack of your enemy; for to a just monarch, his subjects are an army.

TALE VII.

A King was sitting in a vessel with a Persian slave. The boy having never before seen the sea, nor experienced the inconvenience of a ship, began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothing that were offered, he would not be pacified. The King's diversion was interrupted, and no remedy could be found. A philosopher who was in the ship, said, "If you will command me, I will silence him." The King replied, "It will be an act of great kindness." The philosopher ordered them to throw the boy into the sea, and after several plunges, they laid hold of the hair of his head, and dragging him towards the ship, he clung to the rudder with both his hands.

چون برآمد بگوشه بنشست و قرار یافت ملک را پسندید و آمد
گفت درین چه حکمتست گفت اول محنت غرق شدن نپوشید
بود قدر سلامتی نهیدانست هیچنین قدر عافیت کسی داند 235
که بهصیبت گرفتار آید

قطعه

ای سیر ترا نان جوین خوش ننهاید
معشوق منست آنکه بنزد یک تو زشتست
240 حوران بهشتی را دوزخ بود اعراف
از دوزخیان پرس که اعراف بهشتست

بیت

فرقت میان آنکه یارش در بر با آنکه د و چشم انتظارش بر در

حکایت ۸

هرمز تاجدار را گفتند از وزیران پدر چه خطا دیدی که بند 245

When he got out of the water, he sat down quietly in a corner of the vessel. The King was pleased, and asked how this was brought about: The philosopher replied, "At first he had never experienced the danger of being drowned; neither knew he the safety of a ship." In like manner, he knoweth the value of prosperity, who hath encountered adversity. O thou who hast satisfied thine hunger, to thee a barley loaf is beneath notice, that seems loveliness to me, which in thy sight appears deformity. To the nymphs of paradise, purgatory would be hell; and ask the inhabitants of hell, whether purgatory is not paradise. There is a difference between him who claspeth his mistress in his arms, and him whose eyes are fixed on the door expecting her.

TALE VIII.

They asked King Hormuz, "What crime have you found in your father's ministers, that you ordered them to be imprisoned?"

فرمودي گفت خطايي معلوم نکردم وليکن ديدم که

مهابت من در دل ايشان بيکرانست و بر عهد من اعتياد

کلي ندارند ترسيدم که از بیم گزند خویش قصد هلاک من

کنند پس قول حکما را کاربستم که گفته اند

قطعه

250

از آن که ترسد بترساي حکيم و گربا چو او صد برائي بجنگ

نه بيني که چون گربه عاجز شود بر آرد بجنگال چشم پلنگ

از آن مار بر پاي راعي زند که ترسد سرش را بکوبد بسنگ

حکایت ۹

255 يکي از ملوک عرب رنجور بود در حالت پيري و اميد از

زندگاني قطع کرده ناگاه سوازي از در در آمد

و بشارت آورد که فلان قلعه را بدولت خداوندي کشاديم

و دشمنان اسير شدند و سپاه و رعيت آنطرف بجملگی مطيع

He replied, "I have not discovered any crime, but perceiving that they fear me greatly in their hearts, and do not place full reliance on my promise, I was alarmed, lest out of apprehension for their own safety, they might attempt my ruin; and therefore I have followed the advice of the sages, who say, "Fear him who feareth you, although you be able to cope with an hundred such. Dost thou not know, that the cat when desperate, teareth out the tiger's eyes with her claws? The snake biteth the foot of the peasant, from the dread of having its own head dashed against a stone."

TALE IX.

A King of Arabia was sick in his old age, and there was no hopes of his recovery, when a horseman entered the gate, and brought these glad tidings. "Through your majesty's auspices, I have taken such a fortress; the garrison are made prisoners; and the troops and subjects of that quarter have one and all submitted to your government."

abroad he uttered the following words

فرمان گشتند چون این سخن بشنید نفسی سر بر آورد و گفت
این مرد مرا نیست دشنانم راست یعنی وارثان مملکت 260

دین امید بسر شد دروغ غیر عزیز که آنچه در دین است از درم فرار آید
امید بسته برآمد ولی چه فایده زانکه امید نیست که عمر گذشته باز آید

کوس رحلت بکوفت دست اجل ای دوششم و دایع سر بکنید 265
ای کف دست و ساعد و بازو همه تو دیع یکدگر بکنید
بر من افتاده مرگ دشمن کام آخر ای دوستان گذر بکنید
روزگارم بشد بنادانی من نکردم شبا حذر بکنید
حکایت ۱۱

سالی بر بالین تربت یحیی پیغمبر علیه السلام معتکف بودم در جامع 270
دشمن یکمی از ملوک عرب که به پی انصافی موصوف بود اتفاق
بزیارت آمد و نیاز کرد و حاجت خواست

When he heard these words he sighed and said, " This good news concerns not me but mine enemies, that is, those who shall succeed, to my kingdom. My precious life hath been vainly spent in the expectation of accomplishing my wishes, but now, to what purpose does it serve, for I have no hope that my past life should return! The hand of fate beats his march upon the drum. Alas! mine eyes, take your leave of this head; hands, arms, and wrists, bid adieu to each other. Death, a foe to my desire, hath overtaken me. For the last time come before me, O my friends! my days have been spent in ignorance; I have not performed my duty, shun my example.

TALE X.

In a certain year I was sitting retired in the great mosque at Damascus: at the head of the tomb of Yahiya the prophet (on whom be peace.) One of the Kings of Arabia, who was notorious for his injustice, happened to come on a pilgrimage, and having performed his devotions, he uttered the following words,

بیت

در ویش و غنی بنده این خاک دارند و انا نکه غنی ترند محتاج ترند
 275 انکه روی بهن کرد و گفت از انجا که همت در ویشان است و صدق
 معامله ایشان خاطری همراه من کنی که از دشمن صعب
 اند یشناکم گفتم بر رعیت ضعیف رحمت کن تا از دشمن قوی
 رحمت نه بینی

نظم

ببازوان توانا و قوت سر دست 280

خطاست پنجه مسکین ناتوان بشکست
 بترسد آنکه بر افتادگان نبخشاید
 که گرز پای در آید کسش نگیرد دست

هر آنکه تخم بدی کشت و چشم نیکی داشت

دماغ بپهد پخت و خیال باطل بنست 285

ز گوش پنبه برون آر و داد خلق بده

و گرتومی ندهی داد روز دادی هست

"The poor and the rich are servants of this earth, and those who are richest have the greatest wants." He then looked towards me and said. "Because Durwaishees are strenuous and sincere in their commerce with heaven, unite your prayers with mine, for I am in dread of a powerful enemy." I replied, "Shew mercy to the weak peasant, that you may not experience difficulty from a strong enemy. It is criminal to crush the poor and defenceless subjects with the arm of power. He liveth in dread who befriendeth not the poor, for should his foot slip, no one layeth hold of his hand. Whosoever soweth bad seed, and looketh for good fruit, tortureth his imagination in vain, making a false judgment of things. Take the cotton out of thine ear, and distribute justice to mankind, for if thou refusest justice, there will be a day of retribution."

مثنوي

بني آدم اعضای یکدیگرند که در آفرینش زیگ گوه‌رند
 چو عضوی ب درد آورد روزگار دگر عضوها را نماند قرار 290
 تو کز محنت دیگران بی غمی نشاید که نامت نهند آدمی
 حکایت ۱۱

در ویش مستجاب الدعوات در بغداد پدید آمد حجاج یوسف
 بخواندش و گفت د عای خیر بر من کن گفت خدایا جانم بستان
 گفت از بهر خدا این چه د عاست گفت د عای خیر ست ترا و جمله 295
 مسلمانان را

مثنوي

ای ز بر دست زیر دست آزار گرم تاگی بهماند این بازار
 بچه کار آیدت جهان داری مردنت به که مردم آزاری
 حکایت ۱۲

یکی از ملوک بی انصاف پارسائی را پرسید که از عبادت‌ها کدام
 افضلتر است گفت ترا خواب نیم روز تا دران یک نفس خلق را نیازی 300

The children of Adam are limbs of one another, and are all produced from the same substance; when the world gives pain to one member, the others also suffers uneasiness. Thou who art indifferent to the sufferings of others, deservest not to be called a man."

TALE XI.

A Durwaish who never prayed in vain, made his appearance at Baghdad. Hojaj Youfuf sent for him, and said, "Offer up a prayer for me." He said, "O God take away his life." Hojaj asked, "For God's sake what kind of prayer is this?" He answered, "It is a salutary wish for yourself and for all moslems. O thou powerful wretch, who oppressest the weak, how long will this violence continue? Of what use is thy government? it is better that thou shouldst die, because thou art an oppressor of mankind."

TALE XII.

A certain tyrannical king asked a religious man, "What kind of devotion will be most meritorious for me to perform?" He replied, "That you sleep at noon, because in that one moment you will not oppress mankind."

قطعه

طالبی را خفته دیدم نیم روز گفتم این فتنه است خوابش برده به
305 آنکه خوابش بهتر از بیداریست آنچنان بد زندگانی مرده به

حکایت ۱۳

یکی را از ملوک شنیدم که شبی در عشرت روز کرده بود و در پایان
مستی میگفت

بیت

310 ما را بجهان خوشتر ازین یکدم نیست کز نیک و بد اندیشه و از کس غم نیست
درویشی برهنه بیرون بسر ما خفته بود و گفت

بیت

ای آنکه باقبال تو در عالم نیست گیرم که غبت نیست غم ما هم نیست
ملک را این کلام خوش آمد صره هزار دینار از روزن بیرون داشت
315 و گفت ای درویش دامن بدار گفت دامن از کجا آرم که جامه ندارم

When I saw a tyrant sleeping at noon, I said, "He is a tyrant, it is best that he should be overcome with sleep. He who is better asleep than awake, death is preferable to such an evil life."

TALE XIII.

I heard of a King, who had spent the night in jollity, and when he was completely intoxicated, he said, "I have never in my life experienced a more pleasant moment than the present, for I have no thoughts about good or evil, and am not plagued with any one." A naked Durwaish, who had been sleeping without in the cold, said. "O King, there is none equal to thee in power.—I grant that you have no sorrow of your own, but what then, hast thou no concern about us?" The King was pleased at this speech, and threw out of the window a bag of a thousand dinars, and said. "O Durwaish hold out your skirt." He answered, "Whence shall I produce a skirt, who have not a garment?"

پادشاه را بر ضعف حال او رحمت زیادت گشت خلعتی بران مزید
کرد و بیرون فرستاد درویش آن نقد را باندک مدت بخورد
و تلف کرد و باز آمد

بیت

قرار بر کف آزادگان نگیرد مال نه صبر در دل عاشقانه آب در غربال 320
در حالتی که ملک را پروای او نبود حالش بگفتند بهم برآمد و
روی از روی درهم کشید و ازینجا گفته اند اصحاب فطنت و خبرت
که از حدت و سورت پادشاهان پر حذر باید بود که غالب همت ایشان
بر معضلات امور مملکت متعلق باشد و تحویل از دحام عوام نکنند

مثنوی

325

حرامش بود نعبت پادشاه که هنگام فرصت ندارد نگاه
مجال سخن تانه بینی ز پیش به بیهوده گفتن مبر قدر خویش
گفت برانید این گدای شوخ مبدر را که چندین نعبت باندک مدت

The King the more pitied his weak estate, and in addition to the money sent him a dress. The Durwaish having consumed the whole sum in a short time, came again. Riches remain not in the hand of the pious, neither patience in the heart of a lover; nor water in a sieve. At a time when the king had no care about him, they related his case. He was angry, and turned away his face from him, and to this point men of wisdom and experience have observed that we ought to guard against the fury and rage of Kings, for frequently their thoughts are engrossed by important affairs of state, and they cannot endure interruption from the vulgar. Whosoever watches not a fit opportunity, must expect nothing from the King's favor: till you perceive a convenient time for conversing, lose not your own consequence by talking to no purpose. The King said, "Drive away this insolent extravagant fellow, who has dissipated such an immense sum in so short a time;

بر انداخت نداند که خزینه بیت البال لقبه مساگینست نه طعه

330 اخوان شیا طین

بیت

ابلهی کو روز روشن شمع کافوری نهـ

زود بینی کش بشب روغن نباشد در چراغ

یکی از وزرای ناصح گفت ای خداوند مصلحت آن می بینم

335 که چنین کسان را وجه کفاف بتغاریق مجری دارند تا در نغفه

اسراف نکنند اما آنچه فرمودی از زجر و منع مناسب سیرت

ارباب همت نیست یکی را بلطف امیدوار گردانیدن و باز

بنومید ی خسته خاطر کردن

بیت

340 بروی خود در اطباع باز نتوان کرد چو باز شد بدرشتی فراز نتوان کرد

قطعه

کس نه بیند که تشنگان حجاز بلب آب شور گرد آیند

هر گجا چشبه بود شیرین مردم و مرغ و مور گرد آیند

since the Biet ul mâl is designed to afford a mouthful for the poor, and not to feast the fraternity of devils. The blockhead who burns a camphor candle in the day time, you will soon see without oil in his lamp at night." One of the Viziers, a good counsellor, said, " O King, it seems expedient that stated allowances should be settled for people of this class separately for their maintenance, that they may not live extravagantly ; but what you commanded in displeasure, to exclude them altogether, is repugnant to the principles of true generosity ; to fill one with hopes through kindness, and then to destroy him with despair : a monarch cannot admit people into his presence, and when the door of liberality is open, then shut it upon them with violence. No one seeth the thirsty pilgrims on the sea shore ; wherever there is a spring of sweet water, men, birds, and ants flock together."

حکایت ۱۲

یکی از پادشاهان پیشین در رعایت مملکت سستی کردی و لشکر 345
پسختی داشتی چون دشمن صعب روی نبود همه پشت بدادند
بیت

چون اندک گنج از سپاهی دریغ دریغ آید شد دست بردن به تیغ
یکی را از آنانکه غدر کردند با منش دوستی بود ملامتش کردم
و گفتم دوست و ناسپاس و سغله و حق ناشناس که باندک تغییر حال 350
از مخدوم قدیم خود برگردد و حقوق تعبت سالیان توردد گفت
اگر بگویم معدود داری شاید که اسپم بی جو بود و تبد زین در گرو
و سلطان که بزر با سپاهی بخیلی کند با او بجان جوانبردی
نتوان کرد

355

بیت

ز ربه مرد سپاهی را تا سر بنهد و گرش زرندهی سر بنهد در عالم
بیت

اذا شبع الکبی یصول بطشا و خاوی البطن یبطش بالغراز

TALE XIV.

One of the former Kings was negligent in protecting his dominions, and having suffered his troops to be in distress, when a powerful enemy appeared, they forsook him. When pay is withheld from the troops, they are unwilling to put their hands to their swords. Being intimately acquainted with one who had deserted his post, I reproached him saying, "it is base, disreputable, mean and ungrateful, when upon a trifling change of condition, a man forsakes his old master, unmindful of the favors of many years. He replied, "if I should tell you the state of the case, you would acquit me; perhaps my horse was without barley, and my saddle cloth in pawn; and the Prince who through avarice withholds the pay of his soldiers does not deserve that they should expose their lives in his service. Give money to the gallant soldier that he may expose his head, for if you do not pay him, he will seek his fortune elsewhere. The strong man, if his belly is full, will fight valiantly, but when hungry, he will run away stoutly.

حکایت ۱۵

360 یکی از وزرا معزول شد و به حلقه درویشان درآمد و برکت صحبت
ایشان در روی اثر کرد و جمعیت خاطرش دست داد ملک بار دیگر برو
دل خوش کرد و عیال فرمود قبول نکرد و گفت معزولی به که
مشغولی

رباعی

365 آنانکه بکنج غاقیت بنشستند دندان سگ و دهان مردم بستند
کاغذ بدریدند و قلم بشکستند وز دست و زبان حرف گیران رستند
ملک گفت هر آینه ما را خرد مندی کافی باید که تدبیر مهلت را
شاید گفت نشان خرد مندی کافی آنست که بچنین کارها تن در ندهد

بیت

370 هبای برهه مرغان از آن شرف دارد که استخوان خورد و جانور نیاز دارد

مثال

سیاه گوش را گفتند ترا ملاذ مت صحبت شیر بچه وجه اختیار افتاد

TALE XV.

A certain Vizier, being dismissed from his office, joined a society of Durwaishes, the blessing of whose company made such an impression as bestowed comfort on his mind. The King was again favourably disposed towards him, and ordered that he should be reinstated; to which the Vizier would not consent, saying, that degradation was preferable to employment. "They who are seated in the corner of retirement, close the dog's teeth and men's mouths. They tear their papers and break their pens, and are delivered from the hands and tongues of slanderers." The King said "of a truth we stand in need of a man of such sufficiency for the administration of our government." The Vizier observed that the proof of a man's being sufficiently wise, was his not engaging in such matters. The Homai is honored above all other birds, because it feeds on bones, and injures not any living creature. Parable. They asked a Syahgoosh why do you choose the servile society of the Lion?

گفت تا فاصله صیدش میخورم و از شر دشمنان در پناه صولتش
زندگانی میکنم گفتند اکنون که بطل حمایتش در آمدی و بشکر
نعمتش اعتراف کردی چرا نزد یکتربیای تا بحلقه خاصانت در آورد 375
و از بندگان مخلصت شهادت گفت همچنان از بطش او ایمن نیستم

بیت

اگر صد سال گبر آتش فروزد اگر یکدم در او اقتد بسوزد
اقتد که ندیم حضرت سلطان زربیابد و باشد که سر برود و حکما گفته
اند از تلون طبع پادشاهان پر حذر باید بود که گاه بسلامی برنجند 380
و گاه بد شناسی خلعت دهند و گفته اند ظرافت بسیار هنرند بیان
است و عیب حکیمان

بیت

تو بر سر قدر خویشتن باش و وقار بازی و ظرافت بند بیان بگذار
حکایت ۱۴ 385

یکی از رفیقان شکایت روزگار نامساعد بنزد یک من آورد که کفاف

He replied, "because I eat the remains of his hunting, and live guarded from the machinations of my enemies, under the protection of his valour." They asked, "now that you are under the shadow of his protection, and gratefully acknowledge his beneficence, why do you not approach nearer, so as to be brought into the circle of his principal servants, and to be numbered amongst his favourite ministers?" He replied, "I am not so confident of my safety from his severity." If the Gueber lights the fire an hundred years, yet should he fall into it, for an instant, he would be burnt. It may happen that a King's minister obtains money; or he may chance to lose his head. The sages have said, "beware of the inconstant disposition of princes, who sometimes are dissatisfied at a salutation; and sometimes in return for rudeness will bestow a dress of honor." And they have also observed wit is an accomplishment in a courtier, but a blemish in the character of a wise man. Preserve the dignity of your own character, and leave sport and buffoonery to courtiers.

TALE XVI.

One of my companions was complaining to me of the unfavorableness of the times, and said,

اندک دارم و عیال بسیار و طاقت فاقه ندارم بارها دردم آمد که باقلیم
 دیگر روم تاد هر صورت که زندگانی کنم کسی را بر نیک و بد من
 اطلاع نباشد

بیت

390

بس گر سینه خفت و کس ندانست که کیست
 بس جان بلب آمد که برو کس نگر نیست
 باز از شباهت اعدای اندیشم که بطعنه در قفای من بخندند و سعی
 مراد در حق عیال بر عدم مروت حمل کنند و گویند

قطعه

395

به بین آن بی حیث را که هرگز نخواهد دید روی نیک بختی
 تن آسانی گزیند خویشتن را رن و فرزند بگذارد بسختی
 و در علم محاسبه چنانکه معلومست چیزی دانم اگر بجای
 شما جهتی معین گردد که موجب جمیعت خاطر باشد بقیه
 400 عمر از عهده شکر آن نتوانم بیرون آمدن گفتم ای یار عمل

"I have but small means with a large family, and am not able to support the burthen of poverty. It has frequently come into my mind to go to some other country, that by whatever way I might maintain myself, no one would know of my good or bad fortune. Many a person has slept an hungered without any one knowing who it was. Many a vital spirit has departed, over which no one has wept. Again, I reflect on the malevolence of my enemies, who in my absence would scoffingly laugh at my conduct, and impute my exertions for the benefit of my family to want of humanity, and might say behold that shameless wretch, who will never experience good fortune, he consults his own ease, and abandons to distress his wife and children. I have some skill in arithmetic, as you know; and if through your interest any office can be obtained, that will be the means of making my mind easy; during the remainder of my life, I shall not be able to express my gratitude." I said, "alas! my friend, the service

پادشاه دو طرف دارد امید نان و بیم جان و خلاف رای
خردمندانست بدین امید دیران بیم افتادن

قطعه

کس نیاید بخانه درویش که خراج زمین و باغ بده
یا بتشویش و غصه راضی شو یا جگر بند پیش راغ بنه 405
گفت این سخن موافق حال من نگفتی و جواب سوال من
نیاوردی نشیده که گفته اند هر که خیانت ورزد دستش از
حساب بلرزد

بیت

راستی موجب رضای خداست کس ندیدم که گم شد از ره راست 410
و حکما گفته اند چهار گس از چهار کس بجان برنجند
حرامی از سلطان و دزد از پاسبان و فاسق از غماز و روسپی
از محتسب و آنرا که حساب پاکست از محاسبه چه پاکست

of princes has two sides, the expectation of a livelihood, and the dread of losing one's life; and it is contrary to the opinion of the wise, for the sake of such hope to fall into such danger. No one cometh to the poor man's house, saying pay the taxes on your ground or garden, either be prepared to encounter anxiety and grief, or expose your intestines to the crow. He replied, "this speech is not applicable to my case, you have not answered my question; have you not heard the saying? that whosoever is guilty of dishonesty his hand trembles on rendering his accompt. Rectitude is the means of conciliating the divine favor. I never saw any one lost on a straight road: and the sages have remarked that four kinds of persons are mortally afraid of four others, the oppressor dreads the king, the thief dreads the watchman, the adulterer dreads the informer, and the harlot the Mohtefib; but he who has a clear conscience, what has he to apprehend from investigation?

415 مکن فراخ روی در عمل اگر خواهی

که وقت رفع تو باشد مجال دشمن تنگ

توپاک باش و مدارای برادر از کس باک

زنند جامه ناپاک گادران بر سنگ

گفتم حکایت آن روبا به مناسب حال تست که دیدندش گریزان

420 و افتان و خیزان کسی گفتش چه آفتست که موجب چندین

مخافتست گفت شنیدم که شتر را بسخره میگیرند گفتند ای

سفیه شتر را با تو چه مناسبتست و ترا باو چه مشابَهت گفت

خاموشی که اگر حسودان بغرض گویند که این شتر است

و گرفتار آیم کراغم تخلیص من باشد تا تفتیش حال من کند

425 و تا تریاق از عراق آورده شود مار گزیده مرده باشد

و تر اهلچنان فضیلت و دیانت اما حسودان در کمینند

Live not extravagantly while in office, if you wish that on your removal from it, your enemy may have no power to injure you. Be upright in your conduct, O my brother, and stand not in awe of any one. The fuller beats foul cloths only, against the stone." I replied, "the story of the fox suits you exactly, who on being seen running away and limping, some one asked what calamity occasioned him so much trepidation. He replied, I hear that they are going to press a camel into the service. The other observed I like your impudence, what relationship is there between you and a camel, and what resemblance have you to that animal. He replied? Be silent, for if the malignant, out of evil design, should say this is a camel, and I should be seized, who would be so solicitous for my relief as to order an enquiry into my case? and before the antidote can be brought from Irak, he who has been bitten by the snake may be dead. Thus, although you possess such worthiness and integrity, yet the envious are in ambush,



و مدعیان گوشه نشین اگر آنچه حسن سیرت تست بخلاف
آن تقریر کنند و در معرض خطاب پادشاه آبی و محل عتاب
افتی در آن حالت گرامی حال مخالفت یا شد مصالحت آن می
بیم که ملک قناعت را حراست کنی و ترک ریاست گویی 430
که عاقلان گفته اند

بیت

بدریا در منافع بیشمارست اگر خواهی سلامت در کنارست
رفیق این سخن بشنید بهم برآمد و روی درهم کشید و سخنهای
رنجش آمیز گفتن گرفت که این چه عقل و کفایتست و فهم و درایت 435
و قول حکما درست آمد که گفته اند دوستان در زندان بکار آیند که
بر سفره همه دشمنان دوست نمایند

قطعه

دوست مشهار آنکه در نعت زند لاف یاری و برادر خواندگی
دوست آند انم که گیرد دست دوست در پریشان حالی و در ماندگی 440

and the enemy sitting in a corner; if they should mis-represent your worthy disposition, and you should incur the King's displeasure, and fall under his resentment, who will be able to speak in your behalf? It seems most advisable that you should moderate your desires, and give up all thoughts of preferment; for the sages have remarked that in the sea there are good things innumerable; but that if you wish for safety, you must seek it on the shore." My friend heard these words, was displeased, looked angrily, and began to speak with a degree of asperity, saying "in all this what is there of wisdom, propriety, intelligence or penetration? and the words of the sages are verified, namely, that friends are serviceable in prison, for that at table enemies assume the appearance of friends. Account not those your friends, who in prosperity boast of their attachment and brotherly affection. I consider him as my friend, who takes me by the hand in the season of adversity and distress."

دیدم که متغیر میشد و نصیحت من بتعرض میشنود بنزد یک
 صاحب دیوان رفتم ^{سابقه} بسابقه معرفتی که میان ما بود صورت حالش
 بگفتم تا بکاری مختصرش نصب کردند چند روز برین برآمد لطف
 طبعش را بدیدند و حسن تدبیرش به پسندیدند کارش ازان
 445 درگذشت و بهر تبه برتر ازان متمکن گشت و هجچنین ^{8th} نجم سعادتش
 در ترقی بود تا باوج ارادت رسید و مقرب حضرت سلطان شد
 و مشارالیه بالبنان و معتد علیه عند الاعیان بر سلامت حالش
 شادمانی کردم و گفتم

بیت

450 ز کار بسته میندیش و دل شکسته مدار که آب چشمه حیوان درون تاریکیست

بیت

اللاتحزنن اخالبلیه وللرحمان الطاف خفیه

بیت

منشین ترش از گردش ایام که صبر تلخست ولیکن بر شیرین دارد

I perceived that his mind was perturbed, and that he considered my advice as an excuse for not serving him. I therefore waited on the superintendant of the finances, and through the means of an intimacy which had formerly subsisted between us, I represented the circumstances; in consequence of which he gave my friend some small appointment. In a short space of time, they saw the worthiness of his character, and his good management met with approbation. His affairs prospered, and he gained preferment; so that the star of his good fortune ascended, until he gained the meridian of his wishes, and became a favorite with the Sultan, an object of general admiration, and the confidant of illustrious personages. I rejoiced at the state of his prosperity, and told him not to be uneasy about his affairs, nor to suffer his heart to be distressed, since the water of immortality is in the land of darkness. O brother, who art in distress, be not disheartened, for God hath many hidden mercies. Repine not at the versatility of fortune, for patience is bitter, but the fruit is sweet.

دوان مدت مرا با جمع یاران اتفاق سفر مکه افتاد چون از زیارت 455
 مکه باز آمدم دو منزل استقبال کرد ظاهر حالش را دیدم پریشان
 و در هیأت درویشان گفتم حال چیست گفت چنانکه تو گفتی طایفه
 حسد بردند و بخیانت منسوب کردند و ملک در کشف حقیقت آن
 استقصا نمود و یاران قدیم و دوستان صمیم از کلمه حق خاموش
 شدند و صحبت دیرینه فراموش کردند 460

قطعه

بصنع خدا چون کسی افتاد همه عالمش پای بر سر نهـند
 چو بینند کاتبال دستش گرفت ستایش گنان دست بر بر نهـند
 فی الجمله بانواع عقوبت گرفتار بودم تا درین هفته که مژده
 سلامتی حجاج بر سید از بند گرانم خلاص کردند و ملک منور و ثم 465
 خاص گفتم آن نوبت اشارت من قبول نکردی که عیال پادشاه چون
 سفر در ریاست سود مند و خطرناک یا گنج برگیری یاد رتلاطم بهیری

At that juncture, it happened, that in company with a number of my friends, I undertook a pilgrimage to Mecca. When we returned from the pilgrimage, he came out two days journey to meet me. Seeing him in distressed circumstances, habited like a durwaih, I asked him the cause, to which he replied, " It has happened just as you predicted: some persons out of envy charged me with unfair practices, the King did not order investigation of the circumstances, and my old acquaintances, and kind friends opened not their lips in my justification, forgetful of our former intimacy. When by the will of God any one falls, the whole world trample upon his head. When they see good fortune befriending him, they praise him with their hands upon their breasts. In short, I was overwhelmed with persecutions, until this week, when the good news of the safe arrival of the pilgrims being recieved, I was released from close confinement, with the confiscation of my patrimonial estate." I replied, " at that time you would not listen to my suggestion, that the service of Kings is like voyaging on the sea, profitable, but hazardous; either you acquire riches or perish in the waves.

بیت

یازر/ بهر دودست کند خواه در کنار یا موج روزی افکندش مرد بهر کنار

470 مصلحت ندیدم ازین پیش ریش درونش خراشیدن و نهک پاشیدن

بدین دو بیت اختصار کردم و گفتم

قطعه

ندانستی که بینی بند برپای چو در گوشت نیامد بند مردم

دگر ره گرداری طاقت نیش مکن انگشت در سوراخ کردم

حکایت ۱۷

475

تنی چند در صحبت من بودند ظاهر حال ایشان بصلاح آراسته یکی

از بزرگان در حق این طایفه حسن ظن بلیغ داشت و اداری معین

کرده بود مگر یکی از ایشان حرکتی کرد نامناسب حال درویشان

ظن آن شخص فاسد شد و باز از ایشان کاسد خواستم تا بطریق کفاف

480 یار آنرا مستخلص کنم آهنگ خدمتش کردم در بانم رها نکرد

و جفا کرد معذورش داشتم بحکم آنکه گفته اند

The merchant either gains the shore with both hands full of gold, or else one day the waves cast him dead upon the beach." I did not think it advisable to afflict his inward wound with more scratching, nor to sprinkle salt upon it, but satisfied myself with repeating the two following lines. Know you not, that you will see your feet in fetters, when you listen not to the admonition of mankind. Another time, if you are not able to endure the sting, put not your finger into the scorpion's hole.

TALE XVII.

I was used to associate with a body of men, whose conduct had the appearance of correctness; a person of consequence entertained very favourable sentiments of them, and had assigned a fixed pension for their support, but one of them having done something unbecoming the character of durwailhes, they forfeited his good opinion, and their market was injured. I wanted, by some means or other, to obtain for my friends a restitution of the pension. I went to wait on the great man, but the porter rudely refused me admittance. I excused him, in conformity to the saying,

قطعه

در میرو وزیر و سلطان را بی وسیلت مگرد پیرامن
 سنگ و دربان چو یافتند غریب این گریبانش گیرد آندامن
 چند آنکه مقربان حضرت آن بزرگ بر حال من واقف شدند 485
 با کرامم در آوردند و برتر مقامی معین کردند اما بتواضع
 فرو تر نشستم و گفتم

بیت

بگذار که بنده کبینم تا در صف بندگان نشینم
 گفت الله الله چه جای این سخنست 490

بیت

گر بر سر و چشم من نشینی نازت بگشتم که نازینی
 فی الجمله بنشستم و از هر دری سخن پیوستم تا حدیث ذلت
 یاران در میان آمد گفتم

قطعه

495

چه جرم دید خداوند سابق الانعام که بنده در نظر خویش خوار میدارد

that if you approach the gate of either the Meer, the Vizier, or the Sultan without any one to introduce you, when the dog and the porter discern that you are poor, this seizes your collar, and the other lays hold of your skirt. When the great man's principal attendants were apprized of my case, they conducted me in with respect, and assigned me a place of distinction; but I humbly seated myself lower, and said, "Excuse me, for I am an inferior, suffer me to seat myself in the rank of servants." One of them replied, "O God what a hard saying is this? if you seat yourself on my head and eyes, I admit your gallantry, for you are amiable." Summarily I seated myself, and conversed on various subjects, till the circumstance of my friend's indiscretion was brought in, I asked, "What fault was discovered by my most bountiful Lord, that should have rendered his servant hateful in his sight?"

خداي راست مسلم بزرگواري و لطف که جرم بيند و نان برقرار مي دارد
 حاکم را اين سخن پسندیده آمد و اسباب معاش ياران
 فرمود تا بر قاعده ماضي مهيا دارند و مونت ايام تعطيل و فا
 500 کنند شکر نعت بگفتم و زمين خدمت ببوسيدم و عذر
 جسارت بخواستم و در حالت بيرون آمدن اين سخن بگفتم

قطعه

چو کعبه قبله حاجت شد از ديار بعيد
 روند خلق بدیدارش از بسي فرسنگ
 ترا تحيل امثال ما ببايد کرد
 که هيچکس نرزد پرد رخت بي بر سنگ

505

حكايت ۱۸

ملك زاده گنج فراوان از پدر ميراث يافت دست كرم بر كشاد
 داد سخاوت بداد و نعت بي قياس بر سپاه و رعيت بريخت

To God alone belongeth perfect greatness and benignity, who discovereth the crime and yet with-holdeth not daily bread." The great man approved of this speech, and ordered that my friend's stipend should be restored, and the arrears discharged. I praised his generosity, made my obeisance and apologized for my boldness; and at the time of taking leave made the following observation, "because the temple of Mecca is the bestower of our wants, multitudes resort to it from many farfangs, you must therefore suffer the importunity of such as myself, since no one flings a stone into a tree that hath no fruit."

TALE XVIII.

A prince inherited from his father abundance of wealth. He opened the hand of liberality, and bestowed innumerable largesses and gifts, on his troops and subjects.

510

قطعه

بیا بساید مشام از طبله عود بر آتش نه که چون عنبر ببوید
 بزرگی بایدت بخشندگی کن که دانده تا نیفشانی نروید
 یکی از جلسای بی تدبیر نصیحتش آغاز کرد که ملوک
 پیشین این نعمت را بسعی انداخته اند و برای مصلحت

نهاد دست ازین حرکت کوتاه کن که واقعه در پیشست 515
 و دشمنان در پس نباید که در وقت حاجت درمانی
 قطعه

520

اگر گنجی کنی بر عامیان بخش
 رسد هر کتخدایی را برنجی
 چرانستانی از هر یک جوی سیم
 که گرد آید ترا هر روز گنجی

ملک زاده روی ازین سخن درهم کشید که موافق را بش
 نیامد و گفت خدای عزوجل مرا مالک این مملکت گردانیده است
 تا بخورم به بخشم نه پاسبانم که نگهدارم

No odour issues from a tray made of lignum aloes, place it on the fire; that it may diffuse fragrance like ambergis. If you wish to be esteemed magnificent, be bountiful; for grain groweth not unless it be scattered. One of the courtiers inconsiderately began his admonition, saying "that former monarchs accumulated this treasure with labour, and stored it up against a time of need, therefore restrain your liberality, for events being in front, and enemies on the rear, you must not deprive yourself of resources against the time of necessity. If you were to lavish your treasure on the multitude, each head of a family would not receive more than a grain of rice for his share; why do you not exact a grain of silver from each individual, which will produce you a treasure daily!" The prince looked displeased at this discourse, so contrary to his own sentiments, and he said, the eternal and Almighty God has made me King of these nations, that I might enjoy and distribute; I am not a sentinel to watch the treasure.

قارون هلاک شد که چهل خانه گنج داشت

نوشیروان نبرد که نام نکو گذاشت

حکایت ۱۹

آورده اند که نوشیروان عادل را در شکارگاهی صیدی کباب کردند

۵۳۰ نیک نبود غلامی بروس تا فرستادند تا نیک آورد نوشیروان گفت

نیک بقیعت بستان تا رسی نگرند و ده خراب نشود گفتش ازین

قدرچه خلل زاید گفت بنیاد ظلم در جهان اول اندک بوده است

و هر که آمد برو مزید کرد تا بدین غایت رسید

قطعه

۵۳۵ اگر ز باغ رعیت ملک خورد سیبی بر آورد غلامان او درخت از بیخ

به پنج پیضه که سلطان ستم روا دارد زنند لشکریانش هزار مرغ بسیخ

بیت

نهاند ستمگار بد روزگار بهاند بر و لعنت پایدار

Karoon, who had forty chambers full of treasure, was destroyed; but Nowshirvan died not, having left an immortal name.

TALE. XIX.

They have related that Nowshirvan, being at a hunting seat, was about to have some game dressed, and as there was not any salt, a servant was sent to fetch some from a village; when the monarch ordered him to pay the price of the salt, that the exaction might not become a custom, and the village be desolated. They say to him "from this trifle what injury can ensue?" He replied, "Oppression was brought into the world from small beginnings, which every new comer has increased, until it has reached the present degree of enormity. If the monarch were to eat a single apple from the garden of a peasant, the servants would pull up the tree by the roots; and if the Sultan orders five eggs to be taken by force, his soldiers will spit a thousand fowls. The iniquitous tyrant remaineth not, but the curses of mankind rest on him for ever."

حکایت ۲۱

عاملي را شنيدم که خانه رعيت خراب کردی تا خزانه سلطان آبادان 540
 کند بي خبر از قول حکما که گفته اند هر که خدای تعالی را بیازارد
 تادل خلقي بدست آرد خدای تعالی همان خلق را بروي گمارد
 تاد مار از روزگارش بر آرد

بیت

آتش سوزان نکند با سپند آنچه کند دل مستمند 545

لطیفه

گویند سرور در جمله حیوانات شیرست کترین جانوران خرو باتفاق
 خرد مندان خربار بر به از شیر مردم در

مثنوی

مسکین خراگر چه بی تمیزست چون بار همیکشد عزیزست 550
 گاو و خران بار بردار به از آد میان مردم آزار

TALE XX.

I heard of a collector of the revenues, who desolated the houses of the subjects, in order to fill the King's coffers; regardless of the maxim of the sages which says, "Whosoever offendeth the most high to gain the heart of a fellow-creature, God will make that very creature the instrument of his destruction. The burning flame from wild rue raises not such a smoke, as is occasioned by the sighs of the afflicted heart. They say that the lion is the king of beasts, and the ass the meanest of animals, but the sages all agree, that the ass who carries burthens, is preferable to the lion, that destroyeth mankind. The poor ass, altho' devoid of understanding, yet on account of carrying burthens, is very valuable. The labouring Ox, and the ass, are preferable to men who injure their fellow-creatures.

ملک را طرفي از دمايم اخلاق او معلوم شد بشکندجه کشيدش و بانواع
عقوبت بکشت

قطعه

555 حاصل نشود رضاي سلطان تا خاطر بندگان نجويي

خواهي که خدای بر تو بخشد با خلق خدای کن نکويي

يکي از ستم دیدگان برو بگذشت و گفت

قطعه

نه هر که قوت بازو و منصبی دارد

بسلطنت بخورد مال مردمان بگذاف

560

توان بخلق فرو بردن استخوان درشت

ولي شکم بدرد چون بگیرد اندر ناف

حکایت ۲۱

مردم آزاري را حکایت کنند که سنگي بر سر صالحی زد درویش را

565 مجال انتقام نبود سنگ را با خود نگاه میداشت تا وقتی که ملک بران

لشکری خشم گرفت و در چاهش کرد درویش درآمد و آن سنگ را

بر سرش کوفت گفت تو کیستی و این سنگ بر سر من چرا زدی گفت

The King, on hearing some part of his base conduct, ordered him on the rack, and tortured him to death. You will not obtain the approbation of the King, unless at the same time you strive to gain the hearts of his subjects. If you wish that God should be bountiful to you, do good unto his creatures.

One whom he had oppressed passed by at the time of his execution, and said, "Not every one who possesses ministerial power and dignity can devour the property of men with impunity; you may swallow a hard bone, but it will tear the belly, when it sticks under the navel."

TALE XXI.

They tell a story of an oppressor, who flung a stone at the head of a pious man. The Durwaish, not having power to revenge himself, kept the stone, till a time when the King, being displeased, ordered the other to be thrown into a pit. The Durwaish then came, and bruised his head with the stone; upon which he exclaimed, "Who art thou, and why hast thou flung this stone at my head?" He answered,

من قلاقم و این سنگ همان سنگست که در فلان تاریخ بر سر من زدی
گفت چندین مدت کجا بودی گفت از جاهت اندیشه میکردم

570 اکنون که در جاهت دیدم فرصت غنیمت شمردم

مثنوی

ناسزای را چو بینی بختیار عاقلان تسلیم کردند اختیار
چون نداری ناخن درنده تیز بابدان آن به که کم گیری ستیز
هر که با پولاد بازو پنجه کرد ساعد سپین خود را رنجه کرد
باش تادستش ببندد روزگار پس بکام دوستان مغزش برآر 575

حکایت ۲۲

یکی را از ملوک مرضی هایل بود که اعاده ذکر آن موجه
نبود طایفه حکمای یونان متفق شدند که مرین درد را
دوایی نیست مگر زهره آدمی که بچندین صفت موصوف
بود ملک بفرمود طلب کردند دهقان پسری یافتند 580
بدان صفت که حکا گفته اند ملک پدر و مادرش بخواند

"I am such an one, and this is the identical stone that on such a day you flung at my head?" He proceeded, "Where were you all this time?" The Durwaish replied, "I was afraid of your dignity; but now that I see you in the pit, I consider it a favorable opportunity to avenge myself. Whilst the worthless man is in a state of prosperity, the wise think it proper to pay him respect. When you have not a nail sufficiently sharp for tearing, it is prudent not to contend with the wicked. Whosoever grapples against an arm of steel, will injure his own wrist, if it is of silver: wait until fortune ties his hands, when to the satisfaction of your friends you may pick out his brains."

TALE XXII.

A certain king had a terrible disease, the nature of which it is not proper to mention. A number of Greek physicians agreed, that there was no other remedy for this disease, but the gall of a man, of some particular description. The king ordered such an one to be sought for, and they found a peasant's son with the properties which the physicians had described. The king sent for the lad's father and mother,

و بنفیت بیکران خوشنود گردانید و قاضی فتوی داد که خون
یکی از رعیت ریختن برای سلامتی نفس پادشاه روا باشد

جلاد قصد کشتنش کرد پسر روی بسوی آسمان کرد و

585 بخندید ملک گفت که درین حالت چه جای خنده است

پسر گفت ناز فرزندان بر پدر و مادر باشد و دعوی پیش

قاضی برند و داد از پادشاهان خواهند اکنون پدر و مادر

بعزت حطام دنیا مرا بخون در سپردند و قاضی بکشتنم

فتوی داد و سلطان صفت خویش در هلاک من بیند بجز

590 خدای تعالی پناهی ندارم

بیت

پیش که بر آورم ز دست فریاد هم پیش تو از دست تو میخوام داد

سلطان را دل ازین سخن بهم برآمد و آب در دیده

بگردانید و گفت هلاک من اولیترست از خون بیگناهی

and by offering a great reward gained their consent; and the Cazy gave his decision that it was lawful to shed the blood of a subject for restoring the health of the monarch. The executioner prepared to put him to death, upon which the Youth turned his eyes towards heaven and laughed. The king asked "what there could be in his present condition, which could possibly excite mirth." He replied. "Children look to their parents for affection, a suit is referred to the Cazy; and justice is expected from the monarch. Now my father and mother, seduced by vain worldly considerations, having consented to the shedding of my blood; the judge having sentenced me to die; and the king, for the sake of his own health, having consented to my death; where am I to seek refuge excepting in the high God? unto whom shall I prefer my suit, since it is against you that I seek justice?" The king's heart being troubled at these words, the tears stood in his eyes, and he said. "It is better for me to die, than that the blood of an innocent person

ریختن بر او چشمش بدو سپید و در کنار گرفت و نعت بیکران 595
بخشید و آزاد کرد گویند که ملک هم در آن هفته شفا یافت
قطعه

هچنان در فکر آن بیت که گفت پیل بانی پر لب در یای نیل
زیر پایت گر ندانی حال مور هچو حال تست زیر پای پیل

حکایت ۳۳۰ 600
یکی از بنده گان عمرو لیت گریخته بود کسان در عقبش
رفتند و باز آوردند و زیر پای او غرضی بود اشارت بکشتن
او کرد تا در گربنده گان چنین حرکت نکنند بنده پیش عمرو
سربز زمین نهاد و گفت

بیت
605
هر چه رود بر سرم چون تو پستی رواست
بنده چه دعوی کند حکم خداوند راست
اما بهوجب آنکه پروردگار نعت این خاندانم نخواهم که

should be shed." He kissed his head and eyes, and embraced him, and after bestowing considerable gifts, set him at liberty. They say also that in the same week the king was cured of his distemper. In application to this, I recollect the verse, which the elephant driver rehearsed on the banks of the river Nile. "If you are ignorant of the state of the ant under your foot, know that it resembles your own condition, under the foot of the elephant."

TALE XXIII.

One of the slaves of Umroolais having absconded, a person was sent in pursuit of him, and brought him back. The Vizier, being inimical to him, commanded him to be put to death, in order to deter other slaves from committing the like offence. The slave prostrated himself before Umroolais, and said "whatever may happen to me with your approbation is lawful, what plea can the slave offer against the sentence of his Lord? but seeing that I have been brought up under the bounties of your house, I do not wish that

در قیامت بخون من گرفتار آئی اگر این بنده بخواهی گشت
 باری بتاویل شرع بکش تا در قیامت مواخذ نباشی ملک گفت
 610 تاویل چه گونه کنم گفت اجازت فرمایی تا من وزیر را بکشم
 آنکه بقصاص او مرا بفرماید کشتن تا بحق کشته باشی ملک بخندید
 و وزیر را گفت چه مصلحت می بینی گفت ای خداوند
 بصدقه گور پدرت این حرام زاده را آزاد کن تا مرا هم در بلا نیفتند
 گناه از منست که قول حکما را معتبر نداشتم که گفته اند

615 نیست ایمن که در پیکر من دست خود را بگذارد
 قطع

چو کردی با کلوخ انداز پیکار سر خود را بنادانی شکستی
 چو تیر انداختی در روی دشمن حذر کن کاندرا ما جش نشستی
 حکایت ۲۴

ملک زوزن را حواجه بود کریم النفس و نیک محض که آهنگران را
 620 در مواجعه خدمت کردی و در غیبت نیکو گفتی اتفاق از روی

at the resurrection you should be charged with my blood: if you are resolved to kill your slave, do it conformably to the interpretation of the law, in order that at the resurrection you may not suffer reproach; " The king asked after what manner shall I expound it? He replied " give me leave to kill the Vizier, and then in retaliation for him, order me to be put to death, that you may kill me justly." The king laughed, and asked the Vizier what was his advice on the occasion. He replied " O my lord, as an offering to the tomb of your father, liberate this rogue, in order that I also may not fall into calamity. The crime is on my side, for not having observed the words of the sages, who say, When you combat with one who flings clods of earth, you break your own head by your folly: when you shoot at the face of your enemy, be careful that you get out of his aim."

TALE XXIV.

A king of Zuzan had a minister of a beneficent spirit and amiable disposition, who treated all persons with civility, when present; and spoke well of them when absent. It happened

حرکتی در نظر ملک ناپسندیده آمد مصداق کرده و عقوبت فرمود
 در هنگام ملک بسوابق نعلیت معترف بودند و بشکر آن مرتبه پس
 در مدت توکیسل او رفق و ملاطفت کردند و جزو معصیات
 روا نداشتندی

625

قطعه

صلح باد شایان اگر خواهی هر که که ترا
 در قفا عیب کند در نظرش تحسین کن
 سخن آخر بدهن میگذارد مودیرا
 سخنش تلخ نخواهی دهش شایان کن
 آنچه مضمون خطاب ملک بود از عهده بعضی بیرون آمد و به بقیتی 630
 در زندان بهاند یکی از ملوک آن نواحی در خفیه پیغامش فرستاد
 که ملوک آن طرف قدر چنان بزرگواری ندانستند و بی عزتی کردند
 اگر خاطر عزیز فلان احسن الله عواقبه بجانب ما التفت کنند در رعایت
 خاطرش هر چه تمامتر سعی کرده شود که اعیان این مملکت بدیدار او

that some action of his having displeased the king, he mulcted him, and ordered him to be chastised. The king's officers, mindful of his former benefits, considered themselves pledged thereby to shew him gratitude; therefore whilst he was under their custody, they treated him with courtesy and kindness, neither exercised any severity nor allowed any reproaches. If you wish to preserve peace with your enemy, whenever he flanders you in your absence, in return praise him to his face; at any rate as the words will issue from the lips of the pernicious man, if you wish that his speech should not be bitter, make his mouth sweet. He was acquitted on some of the King's accusations, and for the remainder he continued in prison. One of the neighbouring princes privately sent him a message, saying, "The monarchs of that quarter know not the value of such excellence, and have dishonored you: if the precious mind of such an one, (may God prosper his future undertakings,) will condescend to look towards us, we, out of reverence to his virtue, will exert our utmost endeavours to satisfy him, since the rulers of these dominions, will be honored by the sight of him,

635 مفتخر و جواب مکتوب را منتظر / خواجه برین و قوف یافت از خط

اندیشید جواب مختصر چنانکه مصلحت دید بر نظم و ورق نوشت

و روان کرد یکی از متعلقان ملک برین واقعه مطلع شد و ملک را

اعلام کرد و گفت فلان را که حبس فرموده باملوک نواحی مراسلت

1) Wahmum \$ 150

دارد ملک بهم برآمد و کشف این خبر فرمود قاصد را بگرفتند

640 و رساله را بخواندند نوشته بود که حسن ظن بزرگان بیش از فضیلت

بنده است و تشریف قبولی که فرموده اند بنده را امکان اجابت آن

نیست بحکم آنکه پرورده نعبت این خاندانم و باندک مایه تغیر خاطر

باولی نعبت خود بیوفایی نتوان کرد که گفته اند

بیت

645 آنرا که بجای تست هر دم گرمی عذرش بنده ار کند بعبری ستمی

ملک را حق شناسی او پسند آمد نعبت و خلعت بخشید و عذر

خواست که خطا کردم و ترا بی گناه بیازردم گفت ای خداوند بنده

and impatiently expect his answer to the letter. "The minister understood the contents, and reflecting on the danger to which he was exposed, wrote a short answer, such as to him appeared advisable, on the back of the letter, and despatched it. One of the King's attendants, being informed of the circumstances, apprized the king thereof, and said, such an one, whom you ordered into confinement, holds correspondence with the neighbouring princes. The king was wroth, and ordered that the affair should be investigated. They seized the courier, and read the letter, on the back of which was written as follows, "The good opinion of the great exceeds the merit of this servant, but it is impossible to accept the offer which you have made me; for having been nourished by the bounty of this illustrious house, I cannot be ungrateful to my benefactor on account of a trifling change in his sentiments; for it has been said, excuse him who hath conferred continual benefits, if during the course of your life he doeth you only a single injury." The king commended his fidelity, bestowed on him a dargah and a dress of honor, and asked his forgiveness, saying, "I committed a mistake, and injured you who are innocent." He replied, "O my lord! your servant

درین حالت شہار آگناهی نمی بیند بلکه تقدیر خدایتعالی چنین
بود که مرین بنده را مکروهی برسد پس بدست تو اولیتر که سوابق
نعت برین بنده داری و ایادی منت
650

مثنوی

گرگزندت رسد ز خلق مرنج که نه راحت رسد ز خلق نه رنج
از خدا دان خلاف دشمن و دوست که دل هر دو در تصرف اوست
گرچه تیر از کمان همی گذرد از کمان دار بیند اهل خرد

655

حکایت ۲۵

یکی از ملوک عرب متعلقان دیوان را فرمود که مرسوم فلان را چند آنکه
هست مضاعف کنند که ملازم درگاه است و مترصد فرمان و سایر
خدمتکاران بدهو و لعب مشغولند و در ادای خدمت متهاون
صاحب دلی بشنید و گفت علو درجات بندگان بدرگاه حق جل و علا

660

همین مثال دارد

does not consider you as criminal in this case, but since it was the decree of heaven that a misfortune should befall me, it was best that it should come from that hand, which had for so long a time bestowed favor and kindness on this servant. Grieve not if thou shouldst suffer injury from mankind, since neither tranquillity nor distress cometh from them: know that from God proceed the contrarieties of enemy and friend, the hearts of both being under his guidance: although the arrow issues from the bow, yet those who are wise look to the archer."

TALE XXV.

A king of Arabia commanded his ministers to double the stipend of some one, because he was constant in his attendance, and always attentive to his duty, whilst the rest of the courtiers were dissipated in their manners and negligent of their business. A man of penetration, hearing this, remarked, that the high ranks of servants in the court of heaven are conferred in the same manner.

نظم

دو بامداد نگر آید کسی بخد مت شاه

سیوم هر آینه دروي کند بلطف نگاه

امید هست پرستندگان مخلص را

که نا امید نگردند ز آستان اله

665

مثنوي

بهتری در قبول فرمانست ترک فرمان دلیل حرمانست

هر که سیاهی را آستان دارد سر خدمت بر آستان دارد

حکایت ۲۶

670 ظالمی را حکایت کنند که هیزم درویشان خریدی بحیف و تونگران

را دادی بطرح صاحب دلی بر او بگذشت و گفت

بیت

ماری تو که هر گرابه بینی بزنی یا بوم که هر کجانشینی بکنی

قطعه

675 زورت ارپیش می رود باما با خداوند غیب دان نرود

If a person is vigilant in the service of a monarch during two days, on the third day he will certainly be regarded with kindness. The sincere worshippers entertain expectation that they shall not return from the threshold of God unrewarded. Obedience insures greatness, whilst disobedience leads to a repulse: whosoever possesseth the qualities of righteousness, placeth his head on the threshold of obedience.

TALE XXVI.

They tell a story of an oppressor who purchased firewood from the poor by force, and gave it gratuitously to the rich. A judicious man passing that way said, "you are a snake that bites every one you see; or an owl that destroys every place where you sit: although your injustice may pass unpunished amongst us, it will not escape the observation of that God to whom all secrets are revealed."

زور مندي مکن بر آهڻ زمين تا دعائي بر آسمان نرود
 ظالم از بين سخن برنجيد و روي ازود رهم کشيد و پروالتفاتي نکرد
 تاشبي که آتش از مطبخ در انبار هـيز مش افتاد و ساير املاکش
 بسوخت و از بستر نرم بر خاکستر گر مش نشانده افتاد همان صاحب دل
 برو بگذشت شنيدش که با ياران هـي گفت ندانم که اين آتش از 680
 کجادر سراي من افتاد گفت از دود دل درويشان

قطعه

حذر کن ز دود درونهاي ريش که ريش درون عاقبت سر کند
 بهـم بر مکن تا تواني دلي که آهي جهاني بهـم بر کند
 حکمت
 بر تاج شاه کي خسرو نوشته بود

قطعه

چه سالهاي فراوان و عمر هاي دراز
 که خلق بر سر ما بر زمين بخوابد رفت
 چنانکه دست بدست آمدست ملک بها
 بدستهاي دگر هـيچنين بخوابد رفت

690

Injure not the inhabitants of this world, that the sighs of the oppressed may not ascend to heaven." The oppressor was displeased at his words, frowned on him, and took no farther notice of him, until one night, when fire, issuing from the kitchen, caught the stock of wood, and consumed all his goods; when his soft bed became a seat of warm ashes. It happened that this same judicious person passing by, and hearing him say to his friends, " I know not from whence this fire fell upon my house," replied, " from the smoke of the hearts of the poor." Beware of the groans of the wounded souls, since the inward fire will at length break out; oppress not to the utmost a single heart, for a single sigh has power to upset a whole world. On the crown of Kaikufrou was the following inscription, " for how many years, during what space of time, shall men pass over my grave? as the kingdom came to me by succession, in like manner shall it pass to the hands of others."

یکی در صنعت کشتی بسر آمده بود سیصد و شصت بند فاخر درین
 علم دانستی و هر روز بنوعی کشتی گرقتی مگر گوشه خاطرش باجهال
 695 یکی از شاگردان میلی داشت سیصد و پنجاه و نه بندش در آموخت
 مگر یک بند که در تعلیم آن دفع انداختی پسر در صنعت و
 قوت بسر آمد و کسی را با او امکان مقاومت نبود ی تا
 بعد ی که پیش سلطان گفت استاد را قضیلتی که بر منست
 از روی بزرگی و حق تربیت است والا بقوت ازو کمتر
 700 نیستم و بصنعت با او برابرم ملک را این ترک ادب ازوی پسندیده
 نیامد بفرمود تا مصارعت کنند مقامی متسع معین گردند
 ارکان دولت و اعیان حضرت حاضر شدند پسر چون
 پیل مست در آمد بصد متی که اگر کوه آهنین بود ی از جای

TALE XXVII.

A person had arrived at the head of his profession in the art of wrestling; he knew three hundred and sixty capital flights in this art, and every day exhibited something new; but having a sincere regard for a beautiful youth, one of his scholars, he taught him three hundred and fifty-nine flights, reserving however one flight to himself. The youth excelled so much in skill and in strength, that no one was able to cope with him. He at length boasted, before the Sultan, that the superiority which he allowed his master to maintain over him, was out of respect to his years, and the consideration of having been his instructor; for otherwise he was not inferior in strength, and was his equal in point of skill. The king did not approve of this disrespectful conduct, and commanded that there should be a trial of skill. An extensive spot was appointed for the occasion. The ministers of state, and other grandees of the court, were in attendance. The youth, like a lustful elephant, entered, with a percussion, that would have removed, from its base, a mountain of iron.

بر کندی استاد دانست که جوان ازو بقوت برترست بدان بند
 غریب که ازوی نهان داشته بود باوی در آویخت جوان 705
 دفع آن ندانست استاد بدو دست از زمین برداشت و بر
 بالای سر برد و بر زمین زد غریب از خلق برخاست ملک
 فرمود تا استاد را خلعت و نعبت دادند و پسر را زجر و ملامت
 کرد که با پرورنده خویش دعوی مقاومت کردی و پسر نبردی
 گفت ای خداوند استاد بزور و قوت بر من دست نیافت بل که 710
 در علم کشتی دقیقه مانده بود که از من دریغ هیداشت
 امروز بدان دقیقه بر من دست یافت استاد گفت از بهر چنین
 روز نگه میداشتم که حکما گفته اند دوست را چندان قوت
 مده که اگر دشمنی کند بتواند نشنیده که چه گفت آنکه
 از پرورده خود جفا دید

715

تطعه

یا وفا خود نبود در عالم یا مگر کس درین زمانه نکرد

The master, being sensible that the youth was his superior in strength, attacked with the sleight which he had kept to himself. The youth not being able to repel it, the master with both hands lifted him from the ground, and raising him over his head, flung him on the earth. The multitude shouted. The king commanded that a dress and a reward in money should be bestowed on the master; and reproved and derided the youth, for having presumed to put himself in competition with his benefactor, and for having failed in the attempt. He said, "O king, my master did not gain the victory over me through strength or skill, but there remained a small part in the art of wrestling, which he had withheld from me, and by that small feint, he got the better of me. The master observed, "I reserved it for such an occasion as the present; the sages having said, put not yourself so much in the power of your friend, that if he should be disposed to be inimical, he may be able to effect his purpose. Have you not heard what was said by a person who had suffered injury from one whom he had educated? either there never was any gratitude in the world, or else no one at this time practises it.

کس نیا سوخت علم تیر از من که مرا عاقبت نشانه نکرد

حکایت ۲۸

720 درویشی مجرّد بگوشه صحرائی نشسته بود پادشاهی برو بگذشت
 درویش از آنجا که فراغ ملک قناعتست سر بر نیاورد و التفات
 نکرد و پادشاه از آنجا که سطوت سلطنت است بهم برآمد و
 گفت این طایفه خرّه پوشان بر مثال حیوانند وزیر گفت
 پادشاه روی زمین بر تو گذر کرد چرا خدمت نکردی
 725 و شرط ادب بجای نیاوردی گفت بگو ملک را توقع خدمت
 از کسی دار که توقع نعت از تو دارد و دیگر بدان که
 ملوک از بهر پاس رعایا اند نه رعایا از بهر طاعت ملوک
 قطعه

پادشاه پاسبان درویشست گرچه نعت بفرد دولت اوست
 730 گوسفند از برای چوپان نیست بل که چوپان برای خدمت اوست
 قطعه اخري

یکی امروز کامران بینی دیگر برادل از مجاهده ریش

I never taught any one the art of archery, who in the end did not make a butt of me." TALE XXVIII.

A solitary durwaish had taken up his abode in a corner of a desert. The king passed him, and the durwaish, because retirement is the kingdom of contentment, did not lift up his head, nor shew any signs of politeness. The monarch, conscious of his superior dignity, was chagrined, and said, "this tribe of ragged mendicants resemble the brute beasts;" his Vizier said to the durwaish, "when the monarch of the terrestrial globe passed by you, why did not you do him homage, nor behave even with common good manners." He replied, "tell the monarch of the earth to expect service from him, who hopes to receive benefits, and let him know also, that the monarch is for the protection of his subjects, and not the subjects for the service of the king. The king is the sentinel of the poor, altho' affluence, pomp and power are his portion. The sheep are not for the shepherd, but the shepherd is for their service. To day you will see one prosperous, and another labouring under an afflicted heart;

روز که چند باش تا بخورد خاک مغر سر خیال اندیش
 فرق شاهي و بندگی برخاست چون قصایي نوشته آید پیش
 735 ارکسی خاک مرده باز کند نشناسد توانگر از درویش
 ملک را گفتار درویش استوار آمد گفت از من چیزی بخواه گفت آن
 میخوام که دیگر رحمت من ندهی گفت مرا پندی بده گفت

بیت

در یاب کنون که نعمت هست بدست
 740 گین دولت و ملک می رود دست بدست

حکایت ۲۹

یکی از وزرا پیش ذوالنون مصري رفت و همت خواست که روز و شب
 بخد مت سلطان مشغولم و بخیرش امید وار و عفو بتش ترسان
 ذوالنون بگریست و گفت اگر من از خدای تعالی چنین ترسیدم می
 745 که تو از سلطان از جمله صدیقان بودم می

wait only a few days, when the earth will consume the brains of the vain thinker. The difference between royalty and servitude ceases, when the decrees of fate are fulfilled. If any one should open the grave, he could not distinguish the rich man from the poor." This speech of the durwaish made a favourable impression on the king, who commanded him to make known his wishes. He replied " I desire you not to trouble me again." The king said, " give me some good advice." He replied, " reflect whilst you enjoy power, that wealth and dominion pass from one to another."

TALE XXIX.

A Vizier went to Zool-noon of Egypt, and asking his blessing, said, " I am day and night im-
 ployed in the service of the king, hoping for some good from him, and dreading his wrath." Zool-
 noon wept and said, " If had served God as you have feared the king, I should have been reckoned
 in the number of the just.

قطعه

گر نبودی امید راحت و رنج پای درویش بر فلک بودی
 و روزیر از خدا بترسیدی همچنان که ملک بودی

حکایت ۳۱

750 پادشاهی بگشتن بی گناهی فرمانداد گفت ای ملک موجب
 خشبی که ترا بر منست آزار خود مجوی گفت چگونه گفت این عقوبت
 بیک نفس بر من بر آید و بزه آن بر تو جاوید بهاند

رباعی

دوران بقا چو باد صحرابگذشت تلخی و خوشی و زشت و زیبا بگذشت
 755 پنداشت ستمگر که ستم بر ما کرد برگردن او بهماند و بر ما بگذشت
 ملک را این نصیحت او سودمند آمد و از سر خون او درگذشت و عذر
 خواست

حکایت ۳۱

وزرای نوشیروان در مهمتی از مصالح مملکت اندیشه میکردند و هر
 760 یکی بروفق دانش خود رای میزد ملک نیز همچنان اندیشه میکرد

If there was no expectation of reward and punishment, the foot of the durwaish would be on the celestial sphere, and if the Vizier feared God as much as he dreads the king, he would be an angel."

TALE XXX.

A king having commanded an innocent person to be put to death, he said "O king seek not your own injury by venting your wrath on me." The king asked in what manner. He replied, "this torture will cease with me in an instant, and the crime thereof will remain with you for ever. The space of life passeth away, like the wind over the desert; bitterness and sweetness, deformity and beauty, all shall cease. The tyrant imagineth that he committeth violence against me, but it remaineth on his own neck and passeth over me." The advice was profitable to the king, who spared his life, and asked forgiveness.

TALE XXXI.

The ministers of Nowshirvan were consulting on state affairs of great importance, and every one gave his opinion according to the best of his judgment: the king, in like manner delivered his sentiments.

بزرچهر را رای ملک اختیار افتاد و وزیران در سر گفتند ش رای ملک
 را چه مزیت دیدی بر فکر چندین حکیم گفت بهوجب آنکه انجام کار
 معلوم نیست و رای همکنان در مشیت الله تعالی است که صواب آید
 یا خطا پس موافقت رای ملک اولیتر است تا اگر خلاف صواب آید
 بعزت متابعت او از معاتبت او ایمن باشیم *surroche obsequiosite*

765

مثنوی

خلاف رای سلطان رای جستن بخون خویش باشد دست شستن
 اگر خود روز را گوید شبست این ببايد گفت اینک ماه و پروین
 حکایت ۳۲

شیادی گیسوان بر تافت که من علویم و با قافله حجاز بشهر درآمد 770
 که از حج می آیم و قصیده پیش ملک برد که من گفته ام یکی از ندماي
 ملک در آن سال از سفر آمده بود گفت من او را در عید اضحی
 در بصره دیدم حاجی چگونه باشد و دیگر میگفت پدرش نصرانی
 بود در ملاطیه علوی چگونه باشد و شعرش در دیوان انوری یافتند

Buzerchemeh preferred the king's opinion. The other ministers asked him, in private, why he had preferred the king's opinion to those of so many wise men. He replied, "because the event is not known, and the opinion of every one depends upon God whether it shall prosper or fail; therefore it is safest to conform to the king's opinion, because if it should fail, my obsequiousness will secure me from his reprehension. To strive to think differently from the king, is to wash the hands in one's own blood. If he call the day night, it is prudent to say behold the moon and the pleiades."

TALE XXXII.

A certain impostor, who had twisted his ringlets, pretending to be a descendant of Ali, entering the city, along with the caravan from Hejaz, said he was a pilgrim from Mecca, and presented the king with an elegy, as his own composition. One of the courtiers who in that year had returned from a journey said, "I saw this man during the Eed of Uzah at Buzrah, how then can he be a Hâjee?" another said, "his father is a christian at Mitiline, how then can he be of the sacred stock?" and they discovered his verses in the dewan of Unwuree.

775 ملک فرمود تا بنزد و برانند که چندین دروغ چرا گفتی گفت ای

خد او ند روی زمین سخنی دیگر بگویم اگر راست نباشد بهر
عقوبت که فرمایی سزاوارم گفت آن چیست گفت

قطعه

غریبی غریبی گرت ماست پیش آورد دو پیهانه آبست و یک چپچه دوغ ^{cuiller} ^{luncheon}

780 گراز بنده لغوی شنیدی مرنج جهان دیده بسیار گوید دروغ

ملک بخندید و گفت ازین راستتر سخن در عمر خود نگفته

بفرمود تا آنچه مامول ^{espéré} اوست مهیا دارند ^{espéré}

حکایت ۳۳

آورده اند که یکی از وزرا بر زیرستان رحمت آوردی و

785 صلاح همکنان جستنی اتفاقا بخطاب ^{conversation} ملک گرفتار آمد

همکنان در موجب استخلاص اوسعی کردند و موکلان ^{commis}

بروی در معاقبتش ملاطفت کردند و بزرگان دیگر در سیر

نیک او ببادشاه گفتند تا ملک از سر خطای او در گذشت

The king ordered that he should be punished and driven away, and asked him why he had uttered such falsehoods. He replied, "O king of the earth, I will speak one word more, and if it should not be true, I shall deserve any punishment that you may command." The king asked "what is that?" he replied, "If a stranger brings you butter-milk, two parts of it are water, and one spoonful is four milk; be not therefore offended if your slave should have uttered an inconsiderate speech, for a traveller tells many lies." The king laughed and said he had never made a truer speech in his life, and ordered that what he had asked should be granted. *

TALE XXXIII.

They have related that a certain vizier had shewn clemency towards those of an inferior degree, and had sought to accommodate every one. It happened that having fallen under the king's displeasure, they all exerted their interest to obtain his release; and those to whose custody he was committed, shewed him great indulgence in guarding him, and the other grandees represented his virtues to the king, till at length the monarch pardoned his fault.

* The allowance given to Syeds or descendants of Mahommed.

صاحب دلي برين حال اطلاع يافت و گفت

790

قطعه

تادل دؤستان بدست آري بوستان پدر فروخته به
 پختن ديك نيك خواهان را هرچه رخت سراسر سوخته به
 بابد انديش هم نكوي كن دهن سگ بلقيه دخته به
 حكايت ۳۲

يكي از پسران هارون الرشيد پيش پدر آمد خشيناك كه فلان 795
 سرهنك زاده مراد شنام داد بهادر هارون ارکان دولت را گفت جزاي
 اين چنين كس چه باشد يكي اشارت بكشتن كرد و ديگري بزبان
 بریدن و ديگري به صادره و نغي هارون گفت اي پسر كرم آنست كه عفو
 كني و اگر نتواني تو نيز د شنام مادرش ده نه چندان كه انتقام از حد
 گذرد انگاه ظلم از طرف ما باشد 800

قطعه

نه مرد ست آن بنزد يك خرد مند
 كه با پيل دمان پيكار جويد

A righteous man, when apprized of the circumstances, said "sell even your patrimonial garden to gain the hearts of your friends? In order to boil your well-wisher's pot, it is advisable to burn all your furniture. Do good even unto the wicked, for it is best to close the dog's mouth with a morsel."

TALE XXXIV.

One of the sons of Haroon ur Rusheed went to his father in a rage, complaining that the son of a certain officer had spoken disrespectfully of his mother. Haroon asked his ministers what was the just punishment for such an offence. One was for having him put to death, another said that his tongue ought to be cut out, and another that he should be fined and banished. Haroon said, "my son, charity requires that you should pardon him; but if you have not strength of mind to do this, then abuse his mother in return, but not so much as to exceed the bounds of vengeance, for then the injury would be imputable to our side." In the opinion of the wife, he is not a brave man, who combats with a furious elephant,

بلي مرد آنکس است از روي تحقير

که چون خشم آيدش باطل نگويد 805

مثنوي

يکي رازش خوي داد د شنام تحمل کرد و گفت اي نيك فرجام

بتر زانم که خواهی گفتن آني که دایم عیب من چون من ندانی

حکایت ۳۵

810 با طایفه بزرگان در کشتی بودم زورقي در پای ما غرق شد و دو برادر

بگردابی در افتادند یکی از بزرگان ملاح را گفت که بگیر آن هر دو

برادر را تا ترا صد دینار بدهم ملاح آمد تا یکی را خلاص کرد

و دیگری هلاک شد گفتم بقیت عمرش نمانده بود از آن سبب در

گرفتن او تا خیر افتاد ملاح بخندید و گفت آنچه تو گفتی یقین است

815 و دیگری خاطر من به رهانیدن این بیش تر بود بسبب آنکه وقتی

در بیابان مانده بودم این مرا بر اشتر نشانید و از دست آن دیگر تازیانه

خورده بودم در طفلی گفتم صدق الله العظیم که من عمل صالحاً

فلنفسه ومن اساء فعليها

but he is a man indeed, who even in wrath, uttereth not idle words. A man of a bad disposition abused another, who took it patiently and called him a hopeful youth. "I am worse than you can say of me, for I know my own defects, better than you can possibly discover them."

TALE XXXV.

I was sitting in a boat, in company with some persons of distinction, when a vessel near us sunk, and two brothers fell into a whirlpool. One of the company promised a mariner an hundred dinars, if he would save both the brothers. The mariner came and saved one, and the other perished. I said, "of a truth the other had no longer to live, and therefore he was taken out of the water the last." The mariner laughing replied, "What you say is true, but I had also another motive for saving this in preference to the other, because once when I was tired in the desert, he mounted me on a camel; and from the hand of the other I received a whipping in my childhood." I replied, "truly the great God is just, so that whosoever doth good shall himself experience good; and he who committeth evil shall suffer evil."

قطعه

تاتواني درون کس مخراش کاندرين راه خاها باشد 820
کار درویش مستمند برآر که ترا نیز کارها باشد

حکایت ۳۶

دو برادر بودند یکی خدمت سلطان کردی و دیگری بسعی
بازوان نان خوردی باری این توانگر درویش را گفت چرا خدمت
سلطان نمیکنی تا از مشقت کار کردن برهی گفت تو چرا کار نکنی تا 825
از مذلت خدمت رهایی یابی که حکما گفته اند نان خود خوردن
و نشستن به که کبر زرین بستن و بخد مت ایستادن

بیت

بدست آهک تخته کردن خیر به از دست بر سینه پیش امیر 830
قطعه

عمر گرانمایه درین صرف شد تاچه خورم صیف و چه پوشم شتا
ای شکم خیره بنانی بساز تا نکنی پشت بخد مت دوتا

As far as you can avoid it, distress not the mind of any one, for in the path of life there are many thorns. Alleviate the exigencies of others, since you also stand in need of many things."

TALE XXXVI.

There were two brothers, one of whom was in the service of the king, and the other ate the bread of his own industry. Once the rich man said to his poor brother, "why do you not enter into the service of the king, to relieve yourself from the affliction of labour?" he asked, "and why do you not work, that you may be relieved from the baseness of servitude? for the sages have said, that to eat one's bread, and to sit down, at ease, is preferable to wearing a golden girdle and standing up in service; to use your hands in making mortar of quicklime, is preferable to placing them on your breast in attendance on the Umeer. Precious life has been spent in these cares, what shall I eat in the summer, and with what shall I be clothed in the winter. O ignoble belly, satisfy yourself with a loaf of bread, that you may not bend your back in servitude."

حکایت ۳۷

کسی پیش نوشیروان عادل مرثده آورد که خدای عزوجل فلان
835 د شبنت برداشت گفت هیچ شنیدی که مرا فرقت گذاشت

بیت

مرا بر گد و جای شان مانی نیست که زندگانی مانیز جاودانی نیست

حکایت ۳۸

گروهی از حکماء در بارگاه کسری در مصلحتی سخن میگفتند
840 بزرچهر خاموش بود گفتند چرا درین بحث با ما سخن نگویی
گفت وز را امثال بر مثال اطباء اند و طبیب داروند همد جز سقیم را پس
چون بینم که رای شهابر صوابست مرا دران سخن گفتن حکمت نباشد

قطعه

چو کاری بی فصول من بر آید مرا دروی سخن گفتن نشاید
845 و گر بینم که نایبنا و چاه است اگر خاموش بنشینم گناه است

TALE XXXVII.

Some body brought to Noushirvan the just the good tidings, that the God of majesty and glory has taken away such an one who was your enemy. He asked, "have you heard that he will by any means spare me? The death of my enemy is no cause of joy to me, since neither is my own life eternal."

TALE XXXVIII.

At the court of Kifra a number of wise men were debating on some affair, when Buzerchemeh being silent, they asked him why in this debate he did not say any thing. He answered, "ministers are like physicians, and the physician administers medicine to the sick only; therefore when I see that your opinions are judicious, it would not be consistent with wisdom for me to obtrude my sentiments. When a business can be managed without my interference, it is not proper for me to speak on the subject, but if I see a blind man in the way of a well, if I keep silence, it is a crime."

حکایت ۳۹

هارون الرشید را چون ملک مصر مسلم شد گفت بخلاف آن طاغی که
 بغرور ملک مصر د عوی خدایی کرد نبخششم این مملکت را مگر
 بکمترین بندگان سیاهی داشت کردن نام او خصیب ملک مصر را
 بوی ارزانی داشت گویند عقل و کفایت او بعد ی بود که طایفه 850
 حراث مصر شکایت آوردند که پنبه کاشته بودیم بر کنار نیل باران بی
 وقت آمد تلف شد گفت پیشم بایستی کاشتن صاحب دلی
 بشنید و گفت

مثنوی

اگر روزی بدانش در فرود ی ز نادان تنگ روزی تر نبودی 855
 بنادان آنچنان روزی رساند که ضد داندان حیران بهاند

مثنوی

بخت و دولت بکاردانی نیست جز بتایید آسمانی نیست
 اوقات دست در جهان بسیار بی تیز ارجمند و عاقل خوار
 کیبیاگر بغصه مرده ورنج ابله اندر خرابه یافته گنج 860

TALE XXXIX.

Haroon ur Rusheed, when he had completed the conquest of Egypt, said, "as a contrast to that rebel who through the pride of his possessing the kingdom of Egypt, boasted that he was God, I will bestow this kingdom on the meanest of my slaves." He had an Ethiopian blockhead, named Khofaib, to whom he gave the kingdom. They say that this man's wisdom and knowledge were so great, that when some of the farmers of Egypt were complaining, that an unseasonable fall of rain had destroyed the cotton, which they had sown on the banks of the Nile, he said that they ought to sow wool. A man of discernment, upon hearing this, said, "If the augmentation of wealth depended upon knowledge, none would be so distressed as an ignorant fellow, but God bestows on a single fool, as much wealth as would astonish an hundred men of wisdom. Wealth and power depend not upon skill, and cannot be obtained without the assistance of heaven. It often happens in the world that the imprudent are honored, and the wise are despised. The alchymist died of grief and distress, whilst the blockhead found treasure under a ruin."

حکایت ۲۰
یکی را از ملوک کنیزک چینی آوردند خواست که در
حالت مستی با وی جمع آید دختر مهانعت کرد ملک در خشم
شد و مراورا از بندگان بسیاهی بخشید که لب ز برینش از
865 پرده بینی برگزیده بود و ز برینش بگریبان فرو رفته
هیکلی بود که صخر جنی از طلعتش بر میدی و عین القطر
از بغلش بکندیدی

بیت

تو گویی تا قیامت زشت رویی برو ختمیست و بر یوسف نکویی

870

قطعه

شخصی نه چنان گریه منظر کز زشتی او خبر توان داد
وانکز بغلش نعوذ بالله مردار باقتاب مرداد
سیاه را دران مدت نفس طالب بود و شهوت غالب مهرش
بجنبید و مهرش برداشت با مداد ان ملک کنیزک را جست و نیافت
875 ماجرا گفتند خشم گرفت و بفرمود تا سیاه را با کنیزک دست

TALE XL.

They having brought a chinese girl to a certain king, whilst he was intoxicated, he wanted to have connection with her, but she refused compliance, at which he was so much enraged that he gave her to one of his negro slaves. This fellow's upper lip reached above his nostrils, and the lower one hung pendent on his breast; his countenance was such that the demon Sakreh would have fled from him in terror, and a fount of pitch distilled from his arm-pits. You would say that to the end of the world he will be considered as the extremity of ugliness; the same as Joseph is looked upon as the standard of beauty. One of so detestable an aspect, that it is impossible to describe his ugliness, and from his arm-pits, good God, defend us! the stench was like a corpse exposed to the sun in the month of August. The negro in the fury of his lust violated her chastity. In the morning the king inquired for the girl, and they informed him what had happened. He was enraged, and commanded that the negro and the girl should be bound fast together by their hands

W.

و پادشاه استقرار به بندند و از بام جویست بخندد و راند ازند یکی
 از وزای نیک محضر روی شفاعت بر زمین نهاد و گفت سیاه را
 درین خطایی نیست که سایر بندگان و خدمتگاران
 ببخشش و انعام خداوندی معتادند گفت اگر آن را مفاوضه
 اوشبی تاخیر کردی چه شدی گفت ای خداوند نشنیده 880
 که گفته اند

تقطعه

تشنه سوخته در چشمه روشن چو رسد
 تو مپندار که از پیل دمان اندیشد
 885 ملحد گرسنه در خانه خالی پر خوان
 عقل باور نکند کز رمضان اندیشد
 ملک را این لطیفه خوش آمد و گفت سیاه را بتو بخشیدم
 کنیزک را چه کنم گفت کنیزک را بسیاه بخش که نیم خورده
 او هم او را شاید

and feet, and precipitated from the roof of the palace into the moat. One of the ministers, a man of virtuous disposition, bent his forehead to the earth, and implored mercy, saying "the negro is not criminal in this instance, since all the slaves and servants of the court, are accustomed to receive princely gifts and largesses." The king observed that he might have restrained his passion for one night. He replied, "alas my lord, have you not heard the saying, When a person parched with thirst arrives at the limpid spring, imagine not that he will be terrified at a furious elephant. So if an hungry infidel be alone in a house filled with viands, reason will not believe that he would pay any regard to the fast of Ramzan." The king was pleased at the joke, and said, "I make you a present of the negro, but what shall I do with the girl?" He replied, "give her to the negro, as no one would like to eat his leavings."

قطعه

هرگز او را بدوستی مپسند که رود جای ناپسندیده

تشنه را دل نخواهد آب زلال نیم خورده دهان کندیده

قطعه

دست سلطان دگر کجا بیند چون بسرگین در اوقات ترنج

895 تشنه را دل کجا بخواد آب کوزه بگذشته بردهان سکنج

حکایت ۲۱

اسکندر رومی را گفتند که دیار مشرق و مغرب بچه گرفتاری که ملوک

پیشین را خزان و ملک و عمر و لشکر بیدش ازین بود و چنین

فتحه میسر نشد گفت بعون خدای تعالی هر مملکتی که گرفتم

900 رعیتش نیازدم و نام پادشاهان جز به نیکویی نبردم

بیت

بزرگش نخواهند اهل خرد که نام بزرگان بزرگشتی برد

قطعه

این همه هیچست چون می بگذرد بخت و تخت و امر نهی و گیر و دار

905 نام نیک رفتگان ضایع مکن تا بماند نام نیکت پایدار

Never associate with one who frequents filthy places. A man, although thirsty, cannot relish sweet water half drunken by one who hath stinking breath. When an orange hath fallen into the dirt, how can it again be offered to the king's hand. How can the heart of the thirsty wish for water out of a flaggon, which has been touched by ulcerated lips?"

TALE. XLI.

They asked Alexander the Great, "by what means have you extended your conquests from east to west, since former monarchs who exceeded you in wealth, in territory, in years, and in the number of troops never gained such victories?" He replied, "when with the assistance of God, I subdued a kingdom, I never oppressed the subjects, and always spoke well of their monarchs. The wise consider not him illustrious, who speaketh ill of the great. All the following objects are nothing when passed, wealth and dominion, command and prohibition, war and conquest: injure not the name of those who have died with a good reputation, in order, that in return, your own good name may be immortal."

باب دوم در اخلاق درویشان

حکایت ۱

از بزرگان پارسائی را گفت که چه گوئی در حق فلان عابد که
دیگران در حق او بطعنه سخنها گفته اند گفت در ظاهرش عیب نهی
بینم و در باطنش غیب نهی دانم

5

قطعه

هر گرا جامه پارسا بینی پارسا دان و نیک مرد انکار
ورندانی که در نهادش چیست محتسب را درون خانه چه کار

حکایت ۲

درویشی را دیدم که سر بر آستان کعبه نهاده مینالید و می گفت
یا غفور و یا رحیم تودانی که از ظلوم و جهول چه آید که ترا شاید

قطعه

عذر تقصیر خدمت آوردم که ندارم بطاعت استظهار
عاصیان از گناه توبه کنند عارفان از عبادت استغفار

CHAPTER II.

Of the morals of Durwaishes.

TALE I.

A certain personage asked a devout man, what he said of the state of a particular abid, of whose character others had spoken disrespectfully. He replied, "I see no fault in his exterior, and am ignorant of what is concealed within him. Whomsoever thou seest in a religious habit, consider as a pious and a good man, if you know not what is hidden in his mind: what business hath the Mohtesib with the inside of the house."

TALE II.

I saw a durwaish who having placed his forehead on the threshold of the temple of Mecca, was lamenting, and saying, "O gracious and most merciful God, thou knowest what can proceed from the most unjust and ignorant of men, that is fit to be offered unto thee; I implore pardon for my imperfections, since I can have no claim of return for any performance of duty. The wicked repent of their sins: they who know God ask forgiveness for the imperfection of their worship."

15 عابدان جزاي طاعت خواهند و بازرگانان بهاي بضاعت و من بنده
اميد آورده ام نه طاعت و بدرويزه آمدم نه بتجارت اصنع بي ما
انت اهل و لا تفعل بي ما انا اهل

بیت

20 شکرگشي و رجرم بخششي روی و سر بر آستانم
بنده را فرمان نباشد هرچه فرمائي برانم

قطعه

بر در کعبه سائلي دیدم که هبي گفت و ميگرستي خوش
من نگويم که طاعتم به پذير قلم عفو برگناه هم کش
حکایت ۳

25 عبد القادر گيلاني در حرم کعبه روی بر حصانها ده هـ بيگفت اي
خداوند ببخشاي و اگر مسستوجب عقوبتم در قيامت مرا نابينا
بر انگيز تا در روی نيکان شرمسار نشوم

The âbid seeks reward for his obedience, and merchants require the value of their capital stock; but I who am a servant, have brought hope, not obedience, and am come to beg, not to traffic: Do unto me that which is worthy of thee; and treat me not according to my desert. Whether you slay, or whether you pardon, my face and head are on thy threshold. It is not for a servant to direct: whatsoever thou commandest I shall perform." At the gate of the Kâba I saw a mendicant who was weeping bitterly and saying, "I ask not that thou shouldest approve my services, draw the pen of forgiveness over my offences."

TALE III.

Ubdulkâdur Gilânee, having placed his forehead on the pebbles before the gate of the temple of Mecca, was saying, "O God pardon my sins; but shouldst thou doom me to punishment, then at the resurrection raise me up blind, in order that I may not be put to shame in the presence of the righteous."

قطعه

روي برخاک عجز میگویم هر سحر که که یاد می آید
 ای که هرگز فراموش نکنم هیچت از بنده یاد می آید

م. خفیف

30

حکایت ۲

دزدی در خانه پارسائی درآمد چند آنکه طلب کرد چیزی نیافت
 دلتنگ شد پارسا را خبر شد گلیبی که بران خفته بود در راه گذر
 دزد انداخت تا محروم نگردد

قطعه

35

شنیدم که مردان راه خدا دل دشمنانرا نکردند تنگ
 ترا کی میسر شود این مقام که باد و ستانست و جنگ
 مودت اهل صفا چه در روی و چه در قفا نه چنانکه از پست عیب
 گیرند و پیشت بهیرند

م. متقارب

بیت

40

در برابر چو گوسپند سلیم در قفا هب چو گرگ مردم خوار

م. خفیف

Prostrate in weakness, with my face on the earth, every morning, as I awake to reflection, I exclaim, O God never will I forget thee; wilt thou bestow a thought upon me?"

TALE IV.

A thief got into the house of a religious man, but after the most diligent search, had the mortification not to find any thing. The good man, discovering his situation, threw the blanket on which he had slept, in the way which the thief had to pass, in order that he might not be disappointed. I have heard, that those who are truly pious, distress not the hearts of their enemies; how canst thou attain to this dignity, who art in strife and contention with thy friends? The affection of the righteous is the same in presence as in absence, not like those who censure you behind your back, but before your face are ready to die for you; when you are present, meek as lamb; but when absent, like the wolf a devourer of mankind.

بیت

هر که عیب دگران پیش تو آورد و شهرد
 بیگمان عیب تو پیش دگران خواهد بُرد

حکایت

45

تني چند از روندگان متفق سياحت بودند و شريك رنج و راحت
 خواستم كه مرافقت كنم موافقت نكردند گفتم از كرم و اخلاق بزرگان
 بديع است روي از مصاحبت مسكينان تافتن و فايدۀ دريغ داشتن كه
 من در نفس خويش اينقدر قوت و قدرت ميشناسم كه در خدمت
 50 مردان يار شاطر باشم نه بار خاطر

بیت

ان لم اكن راكب الهواشي اسعي لكم حامل الغواشي
 يكي از آن میان گفت از این سخن كه شنیدی دل تنگ مدار كه درین
 روزها دزدی بصورت درویشان درآمد و خود را در سلک صحبت

55 ما منتظم گرد

Whosoever recounts to you the faults of your neighbour, will doubtless expose your defects to others.

TALE V.

Some travellers were journeying together, partakers of each others cares and comforts. I wanted to associate myself with them, to which they would not consent. I remarked, that it was inconsistent with the benevolent manners of religious men, to turn away their faces from the poor, and to deny them the advantage of such company; that I knew myself to possess such a degree of energy as would make me an active friend, and not an incumbrance to them. Although I am not mounted on a beast, I will endeavour to carry your burthens. One amongst them said, "be not uneasy at the words which you have heard, for not long ago a thief, under the appearance of a durwaish, got into our company.

بیت

چه دانند مردم که در جامه کیست نویسنده داند که در نامه چیست متقارن
از آنجا که سلامت حال درویشانست گبان فضولش نبردند و بیاری
قبولش کردند

60

مثنوی

ظاهر حال عارفان دلگست اینقدر بس که روی در خلقست خفیو رباعی
در عمل کوش و هر چه خواهی پوش تاج بر سر نه و علم بر دوش
زاهدی در پلاس پوششی نیست زاهد پاک باش و اطلس پوش
ترک دنیا و شهوتست و هوس پارسائی نه ترک جامه و بس
در کج آگند مردم باید بود بر مخنث سلاح جنگ چه سود 65
في الجبله روزي تابش رفته بودیم و شبانگه پیاي حصاري خفته
دزد بی توفیق ابریق رفیق برداشت که بطهارت میروم او خود
بغارت میرفت

How can one man know what is under another's garment. The writer knows the contents of the letter. To return to my story, as the condition of a durwaish is every where approved, they did not entertain any suspicion of his sanctity, but admitted him into their society. The outside of religion is a durwaish's dress, this is sufficient with a mortal face: let your actions be good, and put on any dress you choose; either wear a crown on your head, or carry a flag on your shoulders: for it is not coarse cloathing that constitutes the Zâhid; be truly pious, and dress in satin. Sanctity consists in forsaking the world, with its lusts and appetites, not merely in changing the dress. In war-fare manhood is required; of what use would armour be to an hermaphrodite? Summarily, one day we had travelled until dark, and during the night slept at the foot of a castle; the graceless thief under pretence of going to perform his ablutions, carried off the water pot of one of his companions, and then went in quest of plunder.

بیت

70 پارسا بین که خرّقه در بر کرد جامه کعبه را جلّ خر کرد
چند آنکه از نظر درویشان غایب گشت بهر جی بر رفت و در جی
بد زدید تا روز روشن شد آن تاریک دل مبلغی راه رفته بود
ورفتگان بی گناه خفته بامدادان همه را بقلعه بردند و بزنند ان کردند
از ان تاریخ ترک صحبت گفتیم و طریق عزلت گرفتیم که السلامة
75 فی الوحدة

قطعه

مترج 76 چو از قومی یکی بید انشی کرد نه گه را منزلت ماند نه مه را
نبی بینی که گاوی در علف زار بیالاید هبه گاوان ده را
گفتم منت خدا را عز و جل که از فواید درویشان محروم نمیدم اگر چه
80 از صحبت ایشان وحید شدم و بدین حکایت مستفید گشتم و امثال مرا
در همه عمر این نصیحت بکار آید

Behold this person who covered his body with a religious dress, made the veil of the kâba a howling for an ass. As soon as he had got out of sight of the durwaishees he scaled a bastion, and stole a casket. By the time it was daylight, the dark minded wretch had gone a great distance; and in the morning his innocent companions (whom he had left asleep) were all carried to the castle, and committed to prison. From that day, we resolved not to increase our company, but henceforward to lead the lives of recluses; because in solitude there is tranquility. When one of any tribe commits an act of folly, there is no distinction between high and low, the whole being dishonored. Have you not observed that a single ox belonging to an herd, will contaminate all the oxen of the village?" I replied, "thanks to the God of majesty and glory, I am not destitute of the benefits which are enjoyed by the religious, although I am separated from their company; for I have derived instruction from this story, which will serve men of our character for admonition during the remainder of life.

مثنوي

بيک تا تراشیده در مجلسي برنج در دل هوشبندان بسي
اگر بر که پر کنند از گلاب سگي دروي افتد کند منجلا

85

حکایت ۶

زاهدی مهربان پادشاهی بود چون بر سفره بنشستند کمتر از آن خورد
که عادت او بود چون بنهار برخاستند بیشتر از آن کرد که عادت او
بود تا ظن صلاحیت در حق او زیادت کنند

بیت

قرسم نرسی بکعبه ای اعرابی کین ره که تو میروی بترکستانست 90
چون به مقام خویش باز آمد سفره خواست تا تناول کند پسری داشت
صاحب فراست گفت ای پدر در دعوت سلطان چیزی نخوردی گفت
در نظر ایشان چیزی نخوردم که بکار آید گفت نه از راه قضا کن که
چیزی نکردی که بکار آید

By the means of one disorderly person in a company, the hearts of many wise men become afflicted. If you fill a cistern with rose water, and a dog should fall into it, it would thereby become impure."

TALE. VI.

A zâhid was invited to a feast by a king: when he sat down at the table he ate more sparingly than he was accustomed to do; and when he stood up to prayers he was longer than usual; in order that they might form an high opinion of his piety. I fear O Arab that thou wilt not arrive at the Kâba, because the road which thou art pursuing leads to Turkistan. When he returned home, he ordered the table to be spread that he might eat: His son, who had an acute understanding, said, "why father did you not eat any thing at the king's feast?" He answered, "in his presence, I ate nothing, to serve a purpose." The son replied, "perform also your prayers over again, as you did nothing that will serve your purpose."

قطعه

95 ای هنرها نهاده بر کف دست عیبها بر گرفته زیر بغل
تاچه خواهی خریدن ای مغرور روز در ماندگی بسیم د غل

حکایت ۷

یاد دارم که در عهد طفولیت متعبد بودم و شب بخیر و مولع زهد و
پرهیز شبی در خدمت پدر نشسته بودم و همه شب دیده بهم نبسته
100 و مصحف عزیز در کنار گرفته و طایفه گرد ما خفته پدر را گفتم ازینان
یکی سر بر نهیدارد که دو گانه بگذارد چنان خفته اند که گوی مرده
اند گفت جان پدر تو نیز اگر بخفتی به از آنکه در پوستین خلق اکتی

قطعه

نه بیند مدعی جز خویشتن را که دارد پرده پندار در پیش
105 گرش چشم خدا بینی به بخشش نه بیند هیچکس عاجز تر از خویش

O thou who exposest thy virtues on the palm of the hand, and hidest thy vices under the arm-pit ! vain wretch, what canst thou expect to purchase with thy base coin in the day of distress?

TALE. VII.

I remember that in the time of childhood, I was very religious: I rose in the night, was punctual in the performance of my devotions, and abstinent. One night I had been sitting in the presence of my father, not having closed my eyes during the whole time, and with the holy Koran in my embrace; whilst numbers around us were asleep. I said to my father "not one of these lifteth up his head to perform his genufluxions; but they are all so fast asleep, that you would say they are dead." He replied, "life of your father, it were better if thou also wert asleep, than to be searching out the faults of mankind. The boaster sees nothing but himself, having a veil of conceit before his eyes. If he was endowed with an eye capable of discerning God, he would not discover any person weaker than himself."

حکایت ۸

بزرگی را در محفلی همی ستودند و در اوصاف جبهیلش مبالغه
همی نمودند سر بر آورد و گفت من آنم که من دانم

بیت

کفیت اذی یامن تعد محاسنی علانیتهی هذا ولم تدرباطنی 110

قطعه

شخصم بچشم عالیهان خوب منظر است

وز خبت باطنم سر خجلت فتاده پیش

طاوس را بنقش و نگاری که هست خلق

تجسین کنند و او خجل از پای زشت خویش 115

حکایت ۹

یکی از صلحای جبل لبنان که مقامات او در دیار عرب مذکور بود
و کرامات او مشهور بجامع دمشق درآمد و بر کنار برکه کلاسه

TALE. VIII.

In a company where every one was praising a religious man, and extolling his virtues, he raised up his head, and said, "I am such as I know myself to be, whilst thou who reckonest up my good works, judgest from the external, but art ignorant of the interior. My external form in the eyes of mankind is a goodly object, but from the baseness of the interior, I bow down my head with shame. Mankind praise the peacock for his beautiful plumage, but he is ashamed of his ugly feet."

TALE. IX.

One of the religious men of mount Libanus, whose piety and miracles were famed throughout Arabia, entered the great mosque of Damascus, and was purifying himself on the edge of the cistern of the well,

طهارت میکرد پایش بلغزید و بحوض در افتاد و بهشتت بسیار
 120 از آنجا خلاص یافت چون از نماز پیرداختند یکی از اصحاب
 گفت مرا مشکلی هست شیخ گفت آن چیست گفت یاد دارم که
 بر روی دریای مغرب میرفتی و قدمت ترنید شد و امروز درین یک
 قامت آب از هلاکت چیزی نبانده بود درین چه حکمتست سر
 بجیب تفکر فرو برد و پس از تأمل بسیار سر بر آورد و گفت نشنیده
 125 که سید عالم محمد مصطفی صلی الله علیه وسلم گفت لی مع الله
 وقت لا یسعی فیہ ملک مقرب ولا نبی مرسل و نگفت علی الدوام
 وقتی چنین که فرمود بنحیر نیل و میکائیل نه پرداختی و دیگر وقت
 با حفصه و زینب در ساختی که مشاهده الابرار بین التجلی والاستتار
 می نباید و می رباید

بیت

130

دیدار می نهائی و پرهیز میکنی بازار خویش و آتش مایتیز میکنی مضارعه

when his feet slipping he fell into the water, and with great difficulty got out of it. When divine service was finished, one of his companions said he had a difficulty which required explanation. The Shaikh asked what it was, he replied, "I recollect that you walked on the surface of the sea of Africa without your feet being wetted, and to day, you had nearly perished in this water, which is not deeper than the height of a man; what is the meaning of this?" he sunk his head into the bosom of reflection, and after a considerable pause looked up and said, "have you not heard that the prince of the world Mohammed Mustufa, upon whom be the peace and blessing of God, said, there is a time in which God has given me a degree of power, that is not allowed either to the nearest angel, nor to any mortal prophet sent from God; but he did not pretend that this was always the case. Sometimes in the manner which he described, neither Gabriel nor Michael, has possessed it, and at another time it has happened to Hufzeh and to Zynub. The vision of the pious consists of revelation and obscurity. It discovers and it conceals. Thou showest thy countenance, and thou hidest it, by enhancing thy value, thou increasest our desire.

Z.

قصه
بیت

اشاهد من اهواي بغير وسيلة فيلحقني شان اصل طريقا
يوجع ناراثم يطغي برشه لزلک تراني معرقا و غريقا
حكايت ۱۰ منظومه

135

يكي پرسيد از ان گم کرده فرزند که ای روشن شهر پیر خردمند
زمصرش بوي پيراهن شنیدی چرا در چاي کنعانش ندیدی
بگفت احوال ما برق جهانست دمي پيدا و ديگر دم نهانست
گهي بر طارم اعلا نشينم گهي پشت پائي خود نه بينم
اگر درویش بر حالي بهاندي سردست از دوعالم برفشاندي ۱۴۰
حكايت ۱۱

در جامع بعلبك كلبه چند بر طريق وعظ ميگفتم با جهاعتي

افسرده دل مرده راه از عالم صورت بهعني نبرده دیدم که نفسم

در نهي گیرد و آتش گرم من در هيزم تر ايشان اثر نميکند دريغ

When I behold thee without an intervention, it affects me in such a manner that I lose my road. It kindles a flame, and then quenches it by sprinkling water; on which account you see me some times in ardent flames, and sometimes immersed in the waves."

TALE X.

Some body said to him who had lost his son (meaning Jacob) O thou of illustrious race, wife old man, seeing that you were able to perceive at the distance of Egypt the perfume of his garment, how happened it that thou wert not able to discover him in the well of Canaan? He replied, "our condition is like the darting lightning, one instant flashing, and the rest disappearing. Sometimes we are seated above the fourth heaven, and at other times we cannot see the back of our feet. If the durwaish were always to remain in one state, he would cease to desire both worlds."

TALE XI.

In the great mosque at Bâlbuk, I was reciting some words by way of admonition to a company whose hearts were withered and dead, in-capable of applying the ways of the visible to the purposes of the invisible world. I perceived that what I was saying had no effect on them, and that the fire of my piety had not kindled their green wood.

145 آمدم بتربیت ستوران و آینه داری در محله گوران ولیکن در
معنی باز بود و سلسله سخن دراز در بیان این آیت که و نحن
اقرب الیه من حبل الوريد سخن بجای رسانیده بودم که گفتم

قطعه

دوست نزدیکتر از من به نیست وین عجبتر که من از وی دورم
150 چه کنم با که توان گفت که او در کنار من و من مهجورم
من از شراب این سخن مست و قصله قدح در دست که روند از کنار
مجلس گذر کرد و دور آخر درو اثر کرد نعره چنان زد که دیگران
بهوافت او در خروش آمدند و خامان مجلس در جوش گفتم
سبحان الله دوران باخیر در حضور و نزدیکان بی بصر دور

قطعه

155

m سریع فهم سخن چون نکند مستیع قوت طبع از متکلم مجوی
فست میبدان ارادت بیار تا بزند مرد سخن گوی گوی

I became weary of instructing brutes, and of holding a mirror in the way of the blind; but the door of signification continued open, and the concatenation of discourse was extended in explanation of this verse of the Koran, "we are nearer to him than his jugular vein." My discourse had got to such a length that I said a friend is nearer to me than myself, but what is more wonderful, I am far from him, "What shall I do, to whom shall I address myself, since he is in my arms, whilst I am separated from him? I am intoxicated with the wine of his discourse, and the dregs of the cup are in my hand." At this time a traveller passing by the company was so much animated by my last words, that he exclaimed with an emphasis that produced the acclamations of the whole, and the senseless company joined in enthusiastic rapture. I said, "O God those who are a far off know thee, whilst those who are near and ignorant, are at a distance; when the hearer does not understand the discourse, expect not any effect of genius from the orator: first extend the plain of desire, in order that the orator may strike the ball of eloquence."

حکایت ۱۲

شبی در بیابان مکه از غایت بیخوابی پای رفتنم نهاد سر
بنهادم و شتر بانرا گفتم دست از من دار 160

قطعه

پای مسکین پیاده چند رود کز تحمل ستوه شد بختی
تا شود جسم فربهی لاغر لاغر مرده باشد از سختی
گفت ای برادر حرم در پیشست و حرامی در پس اگر رفتی بُردی
اگر رفتی مُردی 165

بیت

خوشست زیر مغیلان براه بادیه خفت
شب رحیل ولی ترک جان بیداد گشت

حکایت ۱۳

پارسائی را دیدم بر کنار دریا که زخم پلنگ داشت و بهیچ دارو 170

TALE XII.

One night in the desert of Mecca, from the great want of sleep, I was deprived of all power to stir; I reclined my head on the earth and desired the camel driver not to disturb me. How far shall the feet of the poor man proceed, when the camel is weary of his load. Whilst the body of the fat man is becoming lean, the lean man may die of fatigue. He replied, "O brother, Mecca is in front, and robbers in the rear, by proceeding you escape; and if you sleep you die: It is pleasant to sleep on the road in the desert under acacia-tree in the night of decampment, but you must consider it as abandoning life."

TALE XIII.

I saw on the sea shore a religious man, who had a wound from a tiger, which could not be cured by any medicine.

به نپیشد و مدت‌ها در آن رنجور بود و دم‌بدم شکر خدا را می‌تعالی

ه‌بی گفت الحمد لله که به‌صیبتی گرفتارم نه به‌عصیبتی

قطعه

گر مرا زار بگشتن دهد آن یار عزیز

تا نگوئی که در اندم غم جانم باشد

گویم از بنده مسکین چه گنه صادر شد

که دل آزرده شد از من غم آنم باشد

حکایت ۱۲

درویشی را ضرورتی پیش آمد گلویی از خانه یاری بدزدید حاکم

فرمود که دستش ببرند صاحب گلیم شفاعت کرد که من او را بعل

کردم حاکم گفت بشـفاعت تو حد شرع فرو نگذارم گفت راست

فرمودی اما هر که از مال وقف چیزی بدزد قطعش لازم نیاید که

الفقیه لا یهلک شیاً ولا یهلک هر چه درویشانراست وقف محتاجانست

He had been a long time in this woeful state, and was continually thanking God, saying,

“God be praised that I am afflicted through misfortune and not through sin. If that dear friend assigns me to the place of slaughter, then in order that you may not accuse me of being at that instant afraid of my life, I will ask what crime has your slave committed, that your heart is offended at me? this reflection only is the cause of my sorrow.”

TALE XIV.

A durwaish, having some pressing occasion, stole a blanket from the house of a friend. The judge ordered that they should cut off his hand. The owner of the blanket interceded, and said that he absolved him. The judge replied that he should not forego the legal punishment at his intercession. He rejoined “you have said rightly, but whosoever stealeth any property dedicated to religious purposes, is not subject to the punishment of amputation; because the beggar is not the proprietor of any thing, neither is he the property of any one, whatever the beggar hath being devoted to the benefit of the necessitous.”

حاکم دست از و بداشت و گفت جهان بر تو تنگ آمده بود که دزدی
نکردی الا از خانه چنین یاری گفت ای خداوند نشنیده که گفته 185
اند خانه دوستان بروب و در دشمنان مکوب

بیت

چون فروماني بسختي تن بعجز اندر مده
دشمنانرا پوست بر کن دوستانرا پوستين

حکایت ۱۵ 190

يکي از پادشاهان پارسائي را گفت هيچت از مایادمي آيد گفت
بلي هر که که خدايرا فراموش ميکنم

بیت

هر سود و آن گش ز در خویش براند و آنرا که بخواند بدر کس نه دواند

حکایت ۱۶ 195

يکي از صالحان پادشاهي را بخواب دید در بهشت و پارسائي را در

دوزخ پرسید که موجب درجات آن چیست و سبب درکات این چه که

The judge released him, and said, "was the world so narrow that you should steal only from such a friend as this? He replied," O my lord, have you not heard the saying, "sweep the houses of your friends but knock not at the doors of your enemies. When you fall into distress, resign not yourself to despair, strip your enemies of their skin, and your friends of their jackets."

TALE XV.

A certain king said to a religious man, "do you ever think of me?" He answered, "yes, whenever I forget God." He fleeth every where whom God driveth from his gate; but whomsoever God inviteth he will not suffer to run to the door of any one.

TALE XVI.

A certain pious man saw in a dream a king in paradise, and a holy man in hell; he asked what could be the meaning of the exaltation of one, and the degradation of the other,

ما بخلاف این پنداشتیم گفتند آن پادشاه بهجت درویشان در

بهشت است و این پارسا بتقریب پادشاهان در دوزخ

قطعه

200

دلقت بچه کار آید و تسبیح و مرقع خود را ز عبلهای نکوهیده بری دار

حاجت بکلاه برگی داشتنت نیست درویش صفت باش و کلاه تتری دار

حکایت ۱۷

پیاده سرو پا برهنه با کاروان حجاز از کوفه بدرآمد و همراه

205 ما شد خرامان همی رفت و می گفت

نظم

052

نه بر اشتري سوارم نه چو استر زیر بارم

نه خداوند رعیت نه غلام شهر یارم

غم موجود و پریشانی معدوم ندارم

210 نفسی میزنم آسوده و غمیری بسر آرم

as the contrary is generally considered to be the case? They replied, "the king has obtained paradise in return for his love of holy men; and the religious man, by associating with kings, has got into hell." / Of what use are the coarse frock, the beads and patched garments, abstain from evil deeds, and there is no need of a cap of leaves; possess the virtues of a durwais, and wear a Tartarian crown.

TALE XVII.

A foot traveller, bareheaded and without shoes, came from Cufeh and accompanied the caravan to Mecca. He proceeded merrily, saying, "I am neither mounted on a camel, nor like a mule under a load. I am no lord of a vassal, neither the slave of any king. I have no concern either about the present or the past. I draw my breath freely, and pass my life in comfort."

اشتر سوارې گفتش اې د رویش کجا میروی باز گرد که بسختی
بمیری نشنید و قدم د ربیابان نهاد و برفت چون بنخله مسجون

رسیدیم توانگر را اجل فرارسید و مُرد د رویش ببالینش بیامد

و گفت ما بسختی نبردیم و تو بر بختی نبردی

215

شخصی همه شب بر سر بیمار گریست چون روز شد او بُرد و بیمار بزیست

قطعه

اې بسا اسپ تیز رو که بهاند که خر لنگ جان بهنزل بُرد

بس که در خاک تند رستانرا دفن کرد تد و زخم خورد و نبرد

220

حکایت ۱۸

عابدی را پادشاهی طلب کرد عابد اندیشید که دارویی

بخورم تا ضعیف شوم مگر اعتقاد در حق من زیاد کند آورده

اند که دارویی قاتل بخورد و بُرد

One mounted on a camel said to him, "O durwaish, whither art thou going? return, or thou wilt perish in distress." He paid no attention, but entered the desert and proceeded on the journey. When we arrived at a place called Nukleh Mahmood, the rich man's destiny being accomplished, he died. The durwaish came to his pillow and said, "I after encountering difficulties am here alive, whilst you expired riding on a dromedary." A person wept all night by the side of a sick person; in the morning he died, and the sick man recovered. O my friend, many fleet horses have fallen down dead, whilst the lame ass has come alive to the end of his journey. It has frequently happened that those in the vigour of health have been carried to their graves, whilst the wounded have recovered.

TALE XVIII.

A certain king sent an invitation to a religious man. He thought by taking medicine to make himself weak, in order that the king might entertain a high opinion of him. It is said that he happened to swallow a deadly poison and expired.

قطعه

225 آنکه چون پیسته دیدمش همه مغر
 پوست بر پوست بود هیچ پیا
 پارسایان روی در مخلوق پشت بر قبله میکنند نیاز

بیت

چون بنده خدای خویش خواند باید که بجز خدا نداند

حکایت ۱۹

230 کاروانی را در زمین یونان بردند و نعبت بیقیاس بردند
 بازارگانان گریه و زاری کردند و خدا و رسول شفیع آوردند
 قایده نداد

بیت

چوپیروز شد دزد تیره روان چه غم دارد از گریه کاروان
 235 لقبان حکیم دران میان بود یکی از کاروانیان گفت کلمه
 چند از حکمت و مواعظ با اینان بگویی باشد که طرفی از مال ما

He who appeared to me plump as a pistachio nut, had coat upon coat like an onion!
 Religious men who look towards the world, pray with their backs towards Mecca. When
 any one calleth himself a servant of God, it behoveth him to know none besides God.

TALE XIX.

In the land of Greece a caravan was attacked by robbers and plundered of immense wealth. The merchants made grievous lamentations, and besought them by God and his prophet, but without effect. When the dark minded robbers have got the victory, what care they for the tears of the caravan? Lokman the philosopher being amongst them, one of the caravan said to him, utter some sentences of wisdom and exhortation, which may induce the robbers to release some part of the goods;

B b.

دست بدارند که دریغ باشد که چندین نعبث ضایع گردد
لقمان گفت دریغ باشد کلبه حکمت با ایشان گفتن

قطعه

آهني را که موريانه بخورد نتوان بُرد ازو بصيقل زنگ 240
با سیه دل چه سود گفتن وعظ نرود میخ آهني در سنگ

قطعه

m نجات برونگار سلامت شکستگان دریاب
که خیر خاطر مسکین بلا بگرداند
245 چو سایل از تو بزاری طلب کند چیزی
بده و گرنه سبگر بزور بستاند

حکایت ۲۰

چندانکه مرا شیخ شمس الدین ابوالفرح بن جوزی بترک سماع
فرمودی و بخلوت و عزلت اشارت کردی عنفوان شبابم غالب

for it is cruel to lose so much wealth. Lokman replied, " It would be in vain to preach philosophy to them. When rust has eaten into the iron you cannot remove it by polishing. To what purpose is it to offer admonition to a depraved heart, an iron nail will not penetrate stone?" In the days of your prosperity, assist those who are in distress, as by befriending the poor, you avert evil from yourself. When the beggar implores your charity, afford him relief, lest the oppressor should deprive you of your substance.

TALE XX.

Notwithstanding all that was said to me by Shaikh Shumfuddeen Abulfurh Ben Jowzee, who ordered me to forsake music meetings, and to lead a life of retirement; the spring tide of youth prevailed;

250 آمدی و هوا و هوس طالب اناچار بخلاف رای مربی بر قتی
 و از سماع و مخالطت حظی بر گرفتہی چون نصیحت شیخم یاد
 آمدی گفتہی

بیت

قاضی ارباما نشیند برفشاند دست را

محتسب گرمی خورد معذور د ارد مست را

255

تاشبی به جمع قومی برسیدم و دران میان مطربی دیدم

بیت

گوئی رگ جان میگذسد زخمه سازش

ناخوشر از آواز مرگ پدر آوازش

260 گاهی انگشت حریفان ازود رگوش و گاهی بر لب و گه خاموش

یہاج الی صوت الاغانی بطیبہ و انت مغن ان سکت تطیب

بیت

نہ بیند کسی در سباعت خوشی مگر وقت رفتن کہ دم در کشی

the desire of sensual gratification, not admitting of restraint; and, in contradiction to the advice of my patron, I abandoned myself to the enjoyments of singing, and of convivial society. When the Shaikh's advice occurred to my recollection, I used to say, "If the Câzy were of our party, he would rub his hands together in rapture; if the mohetfib would drink wine, he would excuse him who is intoxicated." One night I entered into the society of a tribe amongst whom was such a minstrel, you would say that the sound of his bow would break the arteries, and his voice was more horrid than the lamentations of a man for the death of his father. Sometimes the audience put their fingers into their ears, that they might not hear him; and sometimes they placed their fingers on their lips, as a signal for him to be silent. The heart may be captivated by the sound of sweet melody, but such a finger as thou art can only give delight by being silent. No one will experience pleasure from your singing, excepting at the time of your departure, when you stop your breath.

مثنوي

چون در آواز آمد آن بر بطسرای کد خدا را گفتم از بهر خدای 265
زیبعم در گوش کن تا نشنوم یادرم بکشای تا بیرون روم
فی الجبله پاسخاطر یاران را موافقت کردم و شبی بچندین مجاهده
بروز آوردم

قطعه

مؤذن بانگ بی هنگام برداشت نبید اند که چند از شب گذشتست 270
درازی شب از میزگان من پرس که یکدم خواب در چشم نه گشتست
بامدادان بحکم تبرک دستار از سر و دینار از کهر بکشادم و پیش
مغنی نهادم و در کنارش گرفتم و بسی شکر گفتم یاران ارادت من
در حق او برخلاف عادت دیدند و برخفت عقل من حمل کردند
و نهفته میخندیدند یکی از ایشان زبان تعرض دراز کرد و ملامت 275
کردن آغاز که این حرکت مناسب حال خردمندان نکردی خرقة

When this harper began finging, I said to the master of the house, "for God's sake put quicksilver into my ears, that I may not hear; or else open the door that I may escape." In short, out of regard to my friends, I accommodated myself to their inclination, and with great exertion passed the night until day break. The Mouzzin proclaimed prayers out of season, not knowing how much of the night had elapsed. Ask the length of the night from my eyelids, which have not been closed a single moment. In the morning, by way of benediction, I took the turban from my head, and my dirams out of my girdle, and presenting them to the singer, I embraced him and returned him many thanks. My companions seeing me behave towards him in so unusual a manner, imputed it to weakness of understanding, and laughed within themselves. One of them extended the tongue of opposition, and began reprimanding me saying, "In this matter you have not acted as becometh a wiseman, to have given part

مشایخ با چنین مطربی دادی که در همه عمرش در می در کف نبوده

است و قراضه در دلف

مثنوی

مطربی دور ازین خجسته سـرای

286

کس دو بارش ندیده در یک جای

راست چون بانگش از دهن برخاست

خلف را موی بر بدن برخاست

مرغ ایوان ز هول او پـریـد

مغـز مـا پـرد و حـلق خود بد ریـد

285

گفتم مصلحت آنست که زبان تعرض کوتاه کنی که مرا کرامت او ظاهر

شد گفت مرا بر کیفیت آن مطلع گردان تا همکنان تقرب نمایم و بر

مطایبه که رفت استغفار کنیم گفتم بحکم آن که مرا شیخ یارها بترک

سیاح فرموده بود و مو عظه‌ای بلیغ گفته و در سبع قبول من نیامد

of your professional dress to a singer, who during his whole life never at one time had a diram in his hand, nor ever saw a particle of gold on his drum; such a singer, (far may he remain from this happy mansion) no one ever saw him twice in the same place. Of a truth when the sound came out of his mouth, it made men's hairs stand on end. The sparrow flies away from the dread of him, he distracts our intellects, and tears his own throat." I answered, "you should stop your railing, because in my opinion he possesses miraculous talents." He replied, "communicate this discovery, in order that we may unite with you, and ask pardon for the joke which has passed." I replied that my Shaikh had repeatedly enjoined me not to frequent singing parties, and had given me many admonitions, to which I had paid no attention;

امشب مرا طالع میهن و بخت همایون بدین بقعه رهبری 290
کرد تا بدست این مطرب توبه کردم که دگر بار نگردد سماع و
مخالطت نگردم

قطعه

آواز خوش از کام و دهان و لب شیرین
295 گرنغمه کند و رنگند دل بغریب
ورپرده عشاق و صفاهان و حجاز است
از حنجره مطرب مکروه نزیب

حکایت ۲۱

لقمان را گفته اند ادب از که آموختی گفت از بی ادبان
هرچه از ایشان در نظر ناپسند آمد از فعل آن پرهیز کردم 300

قطعه

نگویند از سر باز بچه حرفی گزان پندی نگیرد صاحب خوش | ه
وگر صد باب حکمت پیش نا دان بخوانند آیدش باز بچه در گوش

until this night, when the star of auspiciousness and good fortune guided me to this house, where by the means of this finger, I had made a vow never again to approach singing or convivial parties. A pleasant voice from a sweet palate mouth and lips, whether tempered with musical art or not, captivates the heart, but the musical modes of Ushâk, Sifuhân and Hejaz, from the windpipe of a contemptible minstrel, are disgusting.

TALE XXI.

They asked Lokman from whom he had learnt urbanity, he replied, "from those of rude manners; for whatsoever I saw in them that was disagreeable, I avoided doing the same. Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction; but if an hundred chapters of philosophy are read to an ignorant person, it will seem to his ears folly and sport."

حکایت ۲۲

305 عابدی را حکایت کنند که شبی ده من طعام خوردی و تا سحر
ختمی در نماز کردی صاحب دلی بشنید و گفت اگر نیم نانی
بخوردی و بخفتی بسیار فاضلتر از آن بودی

قطعه

اندرون از طعام خالی دار تا درو نور معرفت بینی
310 تهی از حکمتی بعلت آن که پُری از طعام تابینی

حکایت ۲۳

بخشایشی الهی گرم شده را در مناهی چراغ توفیق فراراه
داشت تا بحلقه اهل تحقیق در آمد و بیمن صحبت درویشان
و صدق نفس ایشان در مایم اخلاقش بجهاید مبدل گشت و دست
315 را از حوا و هوس کوتاه کرد و زبان طاعنان در حق او دراز که
هیچنان بر قاعده اولست و زهد و صلاحش نامعول

TALE XXII.

They tell a story of a certain religious man, who in one night would eat ten pounds of food, and who before the morning would have completely finished the Koran in his devotions. A holy man hearing this said, "if he had eaten half a loaf and slept, it would have been much more meritorious." Keep your belly unincumbered with food, in order that you may be able to discern the light of divine knowledge. You are void of wisdom, because you are crammed up to your nose with food.

TALE XXIII.

To one who through wickedness had forfeited the divine favor, the lamp of grace shone on his path, whereby he entered into the circle of the religious; and, by the blessing of their society and righteousness, his depravities were exchanged for virtuous deeds, and he ceased to entertain any sensual inclinations: nevertheless the tongue of calumny was still exercised on his character; his former manners being remembered, and no credit given to his piety and virtues.

بیت

بعد رتوبه توان رستن از عذاب خدای
 و لیک می نتوان از زبان مردم رست
 طاقت جور زبانها نیاورد و شکایت پیش پیر طریقت برد شیخ 320
 بگریست و گفت شکر این نعمت چه گونه گذاری که بهتر ازانی
 که پندارندت

قطعه

چند گوئی که بداندیش و حسود عیب جویان من مسکینند
 گریه خون ریختنت برخیزند و ربید خواستنت بنشینند 325
 نیک باشی و بدت گوید خلق به که بد باشی و نیکت بینند
 ولیکن مرا بین که حسن ظن همکنان در حق من بکمالست و من در
 عین نقصان

بیت

گرانها که می گفتی کرد می نکوسیرت و پارسامرد می 330

By means of repentance you may be delivered from the wrath of God, but you cannot escape from the tongues of men. Unable to support the violence of reproachful tongues, he lamented his situation to his superior. The Shaikh wept, and said, "how can you be sufficiently grateful for this blessing, that you are better than they suppose you to be: how often will you repeat "evil minded and envious men are seeking out my faults, wretch that I am?" If they rise up to shed your blood, or if they sit down wishing you evil; be thou good although mankind speak evil of you, which is better, than being bad, whilst they think you good. But look at me of whose perfection mankind entertain an high opinion, at the same time that I am imperfection itself. If I had performed what they ascribe to me, I should indeed be a man of virtue, and piety.

بیت

اني لم استتر من عين جيرانى والله يعلم اسرارى واعلانى

قطعه

در بسته بروی خود ز مردم تا عیب نگسترند ما را
335 در بسته چه سود عالم الغیب دانای نهان و آشکارا

حکایت ۲۴

نگله کردن پیش یکی از مشایخ که فلان در حق من گواهی داده است
بفساد گفت بصلاحش خجل کن

نظم

340 تونیکوروش باش تا بد سگال بنقص تو گفتن نیاید مجال
چو آهنگ بر بط بود مستقیم کی از دست مطرب خورد گوشمال

حکایت ۲۵

یکی را از مشایخ شام پرسیدند که حقیقت تصوف چیست گفت پیش
ازین طایفه بودند در جهان پراگنده بصورت و بمعنی جمع و امروز
345 قومی اند بظاهر جمع و بیاطن پریشان

Of a truth I conceal myself from the eyes of my neighbours, but God knoweth my secret and public actions. I shut the door against men, that they may not discover my faults; what advantage is there in shutting the door, as the omniscient knoweth both what is hidden and what is manifest.

TALE XXIV.

I lamented to a venerable Shaikh that some one had accused me falsely of lasciviousness. He replied, "put him to shame, by your virtue. Let your conduct be virtuous, when it will not be in the power of the detractor to convict you of evil. When the harp is in tune, how can it suffer correction from the hand of the musician."

TALE XXV.

They asked one of the Shaikhs of Damascus what was the condition of the Sect of Soofies? He replied "they formerly were, in the world, a society of men apparently in distress, but in reality contented; but now they are a tribe in appearance satisfied, but inwardly discontented."

قطعه

چو هر ساعت از تو بجای رود دل بتنهائی اندر صفائی نه بینی

گرت مال و جاه هست و زرع و تجارت چو دل با خدا نیست خلوت نشینی

حکایت ۲۶

یاد دارم که شبی در کاروانی همه شب رفته بودیم و سحر در کنار بیشه 350

خفته شوریده که در آن سفر همراه ما بود نعره بزد و راه پیاپی گرفت

و یکنفس آرام نیافت چون روز شد گفتش این چه حالتست گفت

بلبلانرا دیدم که بنالاش درآمده بودند از درخت و کبکان از گوه

و غوگان از آب و بهایم از بیشه اندیشه کردم که مروت نباشد همه

در تسبیح رفته و من بغفلت خفته 355

قطعه

دوش مرغی بصبیح می نالید عقل و صبرم ببرد و طاقت و هوش

یکی از دوسه — تان مخلص را مگر آواز من رسد بگوش

When your heart is continually wandering from one place to another, you will have no satisfaction in solitude. Though you possess riches, rank, lands, and chattels, if your heart is with God, you are a recluse.

TALE XXVI.

I recollect that once I had travelled the whole night with the caravan, and in the morning had gone to sleep by the side of a desert. A distracted man, who had accompanied us in the journey, set up a cry, took the road of the desert, and did not enjoy a moment's repose. When it was day, I asked him what was the matter? He replied, "I heard the nightingales on the trees, the partridges in the mountains, the frogs in the water, and the brutes in the desert; uttering their plaintive notes and doleful lamentations; I reflected that it did not become a human being, through neglect of my duty, to be asleep, whilst all other creatures were celebrating the praises of God." Last night towards morning, the lamentations of a bird deprived me of reason, patience, power, and sensation. When my voice reached the ears of a sincere friend,

گفت باورند اشدستم که تُسرا بانگ مرغی چنین کند مد هوش
360 گفتم این شرط آدمیت نیست مرغ تسبیح خوان و من خاموش

حکایت ۲۷

وقتی در سفر حجاز طایفه جوانان صاحب دل هدم من بودند
و هدم قدم و قتها از مزمه کردند و بیستی محققانه بگفتندی و عابدي
در سبیل منکر حال درویشان بود بیخبر از درد ایشان تا برسیدیم
365 بنخیل بتی هلال کوه کی سیاه از حی عرب بدر آمد و آوازی
بر آورد که مرغ از هوا در آوردی اشتر عابد را دیدم که برقص در آمد
و عابد را بینداخت و راه بیا بان گرفت گفتم ای شیخ در حیوانی اثر
کرد و ترا اثر نمیکنند

نظم

دانی چه گفت مرا آن بلبل سحری
تو خود چه آدمی کز عشق بیخبری

370

he said, "I could not have believed that the notes of a bird would in such a manner have deprived you of your senses." I replied, "it is not consistent with the laws of human nature, that whilst a bird is reciting the praises of God, I should be silent."

TALE XXVII.

Once I travelled to Hejaz along with some young men of virtuous disposition, who had been my intimate friends and constant companions. Frequently in their mirth, they recited spiritual verses. There happened to be in the party an Abid who thought unfavourably of the morals of durwaishees, being ignorant of their sufferings. At length we arrived at the grove of palm-trees of Beni Hullal, when a boy of a dark complexion came out of one of the Arab families, and sang in such a strain, as arrested the birds in their flight through the air. I beheld the Abid's camel dancing, and after flinging his rider he took the road of the desert. I said, "O Shaikh those strains delighted the brutes, but made no impression on you: knowest thou what the nightingale of the morning said to me? what kind of a man art thou, who art ignorant of love?"

اشتر بشعر عرب در حالتست و طرب

گر ذوق نیست ترا کج طبع جانوری

بیت

375

اشترا چو شور و طرب در سرست

اگر آدمی را نباشد خرسست

بیت

وعند هبوب الناشرات علي الكهي

تبيل غصون البان لا لعجر الصلد

380

مثنوی

بذکرش هرچه بینی در خروشتست

دلی داند درین معنی که گوششت

نه بلبل بر گلش تسبیح خوانیست

که هر خاری بتسبیحش زبانیست

385

حکایت ۲۸

یکی را از ملوک مدت عمر سپری شد و قایم مقامی نداشت

The camel is thrown into extacy by the Arabic verses, for which if thou hast no relish, thou art a cross-grained brute. When the camel is captivated with extatic phrenzy, that man who can be insensible, is an afs. The wind blowing over the plains causes the tender branches of the bân-tree to bend before it, but affects not the hard stone. Every thing that you behold is exclaiming the praises of God, as is well known unto the understanding heart: not only the nightingale and the rose bush, are chanting praises to God, but every thorn is a tongue to extol him."

TALE XXVIII.

A certain king, when arrived at the end of his days, having no heir,

وصیت کرد که بامداد آن نخستین کسیکه از در شهر در آید تاج
 پادشاهی بر سر وی نهید و تفویض مملکت بدو کنید اتفاقاً اول
 کسیکه از در شهر در آمد گدایی بود که در همه عمر لقبه لقبه
 390 اند وختی و خرقة بر خرقة و وختی ارکان دولت و اعیان حضرت
 وصیت ملک را بجای آوردند و ملک و خزاین بدو ارزانی
 داشتند درویش مدتی مملکت را بدو تابعی از امرای دولت
 گردن از طاعت او بیچانیدند و ملوک در بار از هر طرف بمناعت
 برخواستند و بهقاومت لشکر آراستند فی الجمله سپاه و رعیت
 395 بهم برآمدند و برخی از بلاد از قبضه تصرف او بدو رفت درویش
 ازین واقعه خسته خاطر همی بود تا یکی از دوستان قدیمش
 که در حالت درویشی قرین او بود از سفر باز آمد و او را در چنان مرتبه
 دید و گفت منت خدا را عزوجل که بخت بلندت یاوری کرد
 و اقبال رهبری تاگلت از خار و خارت از پای برآمد و بدین
 400 پایه رسیدی آن مع العسر یسرا

directed in his will, that in the morning after his death, the first person who entered the gate of the city, they should place on his head the crown of royalty, and commit to his charge the government of the kingdom. It happened that the first person who entered the city gate was a beggar, who all his life had collected scraps of victuals, and sewed patch upon patch. The ministers of state, and the nobles of the court carried into execution the king's will, bestowing on him the kingdom and the treasure. For some time the durwaish governed the kingdom, until part of the nobility swerved their necks from his obedience, and all the surrounding monarchs engaging in hostile confederacies, attacked him with their armies. In short, the troops and peasantry were thrown into confusion, and he lost the possession of some territories. The durwaish was distressed at these events, when an old friend, who had been his companion in the days of poverty, returned from a journey, and finding him in such an exalted state said, "praised be the God of excellence and glory, that your high fortune has aided you, and prosperity been your guide, so that a rose has issued from the brier; and the thorn has been extracted from your foot, and you have arrived at this dignity. Of a truth, joy succeeds sorrow, Etc.

بیت

شکوفه گاه شکفتست و گاه خوشیده

درخت وقت برهنست و گاه پوشیده

گفت ای برادر تغزیتم کن که جای تهنیت نیست آنکه که

تو دیدی غم نانی داشتم و امروز تشویش جهانی

405

مثنوی

اگر دنیا نباشد دردمندیم و گر باشد بهرش پای بتدیم

بلای زین جهان آشوبتر نیست که رنج خاطرست ارهست ورنیست

قطعه

مطلب گر توانگری خواهی جز قناعت که دلتیست هنی

410

گر غنی زر بدامن افشانند تا نظر در ثواب او نکنی

کز بزرگان شنیده ام بسیار صبر درویش به که بذل غنی

بیت

اگر بریان کند بهرام ثوری نه چون پای ملخ باشد زموری

حکایت ۲۹

415

یکی را دوستی بود که عبل دیوان کردی مدتی اتفاق

the bud some times blossoms, and some times withers; the tree is sometimes naked and sometimes clothed. He replied, "O brother, condole with me, for this is not a time for congratulation. When you saw me last, I was only anxious how to obtain bread; but now I have all the cares of the world to encounter. If the times are adverse, I am in pain, and if they are prosperous, I am captivated with worldly enjoyments. There is no calamity greater than worldly affairs, because they distress the heart in prosperity as well as in adversity. If you want riches, seek only for contentment, which is inestimable wealth. If the rich man should throw money into your lap, consider not yourself obliged to him; for I have often heard it said by pious men, that the patience of the poor, is preferable to the liberality of the rich. If Bahram should roast an Onager to be distributed amongst the people, it would not be equal to the leg of a locust to an ant.

TALE XXIX.

A certain person had a friend employed in the office of Dewan, with whom he had not chanced

دیدنش نیفتاد کسی گفت که فلان را دیدی گفت
من او را نمیخواهم که بینم قصارا از کسان او یکی حاضر بود
گفت چه خطا کرده است که از دیدن او ملولی گفت خطایی
420 نیست ولی دوست دیوانی را وقتی توان دید که معزول باشد
قطعه ۱۴

در بزرگی و دار و گیر عمل را شنایان فراغتی دارند
روز در ماندگی و معزولی درد دل پیش دوستان آرند
حکایت ۳۰

425 ابوهریره هر روز بخد مت مصطفی صلی الله علیه وسلم آمدی
گفت یا اباهریره زرنی غبار زد حبا یعنی هر روز میاتا محبت
زیاده کردی
متفاری اینها همه لطیفه
صاحب دلی را گفتند بدین خوبی که آفتابست نشنیده ایم که
430 کسی او را دوست گرفته باشد گفت از برای آنکه هر روزش
میتواند دید مگر در زمستان که محجوب است و مخبوب

to meet for some time. Some body said to him, "it is a long time since you saw such an one." He answered, "neither do I wish to see him." It happened that one of the Dewan's people was present, who asked what fault his friend had been guilty of, that he was not inclined to see him. He replied, there is no fault, but the time for seeing a dewan is when he is dismissed from his office. In greatness and authority of office, they neglect their friends, in the day of adversity and degradation, they impart to their friends the disquietude of their hearts.

TALE XXX.

Abu Horiera used every day to visit Mustefa (Mohammed) upon whom be blessing and the peace of God. The prophet said, "O Abu Horiera come not every day, that so affection may increase." They observed to a holy man that notwithstanding the benefits which we derive from the sun's bounteousness, we have not heard any one speaking of him with affection. He replied, "that is because he can be seen every day, excepting in the winter, when being veiled, he is beloved."

بدیدار مردم شدن عیب نیست ولیکن نه چندان که گویند بس

اثر خویشتن را ملامت کنی ملامت نباید شنیدن ز کس

حکایت ۳۱

از صحبت یاران و مشق ملاقتی پدید آمد و بود سرور بسیار

قدس نهادم و با حیوانات انس گرفتم تا وقتی که اسیر قید فرنگ

شدم در خند قاطر ابليس با جهرود انم بکار گل بداشتند تا یکی

از روسا حلب که سابقه معرفتی میان ما بود گذر کرد و مرا

بشناخت و گفت این چه حالتیست و چه گونه گذاری گفتم

ملا ویا و دینش نسبت آملی **قطعه** پیر و بد منتفا اری با صله

هبي گريختم از مردمان بکوه و بدشت

که از خدای نبوده بدیشتری پرداخت

قیاس گُن کہ چہ عالم بون د رین ساعت

445 که در طویله نامردم نباید ساخت

There is no harm in visiting men, but let it not be so often that they may say it is enough.

If you correct yourself, you will not need reprehension from another.

TALE XXXI.

Having become weary of the company of my friends at Damascus, I retired into the desert of Jerusalem, and associated with the brutes, till I was taken prisoner by the Franks,

and consigned to a pit in Tripoly, to dig clay, along with some jews. But one of the prin-

cipal men of Aleppo, with whom I had formerly been intimate, happening to pass that way,

recollected me, asked me how I came there, and in what manner I spent my time? I an-

swered, "I fled into the mountains and deserts to avoid mankind, seeing on God alone reli-

ance can be placed: conjecture then what must now be my situation, forced to associate

ance can be placed, conjecture then what will be the result.

with wretches worse than men.

بیت

پای در زنجیر پیش دوستان به که بایبگانشان در بوستان
 بر حالت من رحم آورد و بده دینار از قید فرنگم خلاص کرد
 و با خود بکلب برد دختر داری داشت در عقد نکاح من آورد بکابین
 450 صد دینار چون مدتی برآمد دختر بدخوی بود و ستیز روی
 و نافرمان زبان درازی کردن گرفت و عیش مرا منقص داشت
 چنانکه گفته اند

مثنوی

زن بد در سرای مرد نکو هم درین عالم است دوزخ او
 455 زینهار از قرین بد زینهار و قنارینا عذاب النار
 باری زبان تعنت دراز کرده هبی گفت تو آن نیستی که پدر
 من ترا از قید فرنگ بده دینار باز خریدم بلی بده دینار
 باز خرید و بصد دینار بدست تو گرفتار کرد

To have our feet bound with chains in company with our friends, is preferable to living in a garden with strangers." He then had compassion on my condition, redeemed me for ten dinars from the Franks, and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with an hundred dinars for her dower. When some time had elapsed, she discovered her disposition, which was ill-natured, quarrelsome, obstinate and abusive; so that she destroyed my happiness, in the manner that has been said. A bad woman in the house of a good man, is his hell in this world. Take care how you connect yourself with a bad woman; defend us O Lord from this fiery trial. Once she reproached me saying, "art thou not he whom my father redeemed from captivity amongst the Franks for ten dinars?" I answered, "yes, he ransomed me for ten dinars, and put me into your hands for a hundred."

مثنوي

شنیدم گوسفندی را بزرگی رهانید از دهان و دست گرگی 460
 شبانکه کارد بر حلقش بهالید روان گوسفند از روی بنالید
 که از چنگال گرگم در ربودی چون یدم عاقبت گرگم تو بودی

حکایت ۳۲

یکی از پادشاهان عابدی را پرسید که اوقات عزیزت چه گونه
 میگذرد گفت همه شب در مناجات و سحر در دعا و حاجات و 465
 همه روز در بند اخراجات ملک فرمود تا وجهه کفاف او معین
 دارند تا بار عیال از دل او برخیزد

مثنوي

ای گرفتار پای بند عیال دگر آزاده گی مسبند خیال
 غم فرزند و نان و جامه و قوت بازت آرد ز سیر در ملکوت 470
 همه روز اتفاق میسازم که بشب با خدای پردانم
 شب چو عقد نیاز می بندم چه خورد بامداد فرزندم

I have heard that a certain great man delivered a sheep from the teeth and claws of a wolf, and the night following, applied a knife to his throat. The expiring sheep complained of him saying, "you delivered me from the claws of a wolf, but I have seen you at length, act the part of the very wolf towards me."

TALE XXXII.

A certain king asked a religious man how he passed his valuable time, he replied, "all night I pray, in the morning I offer up my vows and petitions, and the whole day, is spent in regulating my expences." The king commanded that they should provide him a daily subsistence, to relieve his mind from the cares of his family. O thou who art intralled with the cares of a family, look not for freedom in any other respect, sorrow for children, bread, raiment, and subsistence incapacitates you for contemplating the invisible world. The whole day I am reflecting that at night I shall be employed in my devotions, and at night when I begin my prayers, I am thinking how I shall be able to provide food for my children next morning.

حکایت ۳۳

یکی از متعبدان شام در پیشه سالها عبادت کردی و برگ
475 درختان خوردی پادشاه آن طرف بحکم زیارت بنزد یک او

رفت و گفت اگر مصلحت بینی در شهر از برای تو مقامی سازیم
که فراغت عبادت ازین به میسر شود و دیگران ببرکات انعام شما

مستفید شوند و بر اعمال صالح شما اقتدا کنند زاهد این سخن
قبول نکرد ارکان دولت گفتند پاس خاطر ملک را مصلحت آنست

480 که چند روزی بشهر در آئی و کیفیت مقام معلوم کنی پس اگر
صفای وقت عزیزان از صحبت اغیار کدورتی پذیرد اختیار باقیست

آورده اند عابد بشهر در آمد بستان سرای خاص ملک را از
برای اوپرداختند مقامی دلکشای و روان آسای

منتهوی

485 گل سرخش چو عارض خوبان سنبش هب چو زلف محبوبان
هیچنان از نهیب برد عاجوز شیر ناخورده طفل دایه هنوز

TALE XXXIII.

One of the hermits of Damascus had passed many years in the desert in devotion, feeding on the leaves of trees. The king of that country, having gone to visit him, said, "It seems advisable to me that I should prepare a place for you in the city, where you may perform your devotions more conveniently, and others be benefitted by the blessing of your company, and take example from your good works." The hermit would not consent to this proposal. The ministers of state said, "It is necessary for the satisfaction of his majesty that you should remove into the city for a few days, to make an experiment of the nature of the place, when if you should find your precious time disturbed by the society of others, the choice will still remain in your power." They have related that the hermit came into the city, and that the king prepared for his reception, a garden belonging to the palace. A delightful situation, refreshing the spirits; red roses vying with the cheeks of a beautiful damsel, hyacinths resembling the ringlets of a beloved mistress. Altho' in the depth of winter, yet these flowers had the freshness of new born babes, who had not tasted the nurse's milk.

بیت

و افانین علیها جلنار علقّت بالشجر الاخضر نار

ملک در حال کنیزکی خوب روی پیشش فرستاد

490 نظم

ازین مہپارہ عابد فریبی ملایک صورتی طاووس زینبی

کہ بعد از دیدنش صورت نہ بندد وجود پارسایان را شکیبی

ہیچنان در عقبش غلامی بدیع الجہال لطیف الاعتدال

قطعه

495 ہلک الناس حولہ عطشا و ہوساتی یری و لایستی

دیدہ از دیدنش نگشتی سیر ہیچنان گز فرات مستستی

عابد لقبہ لذیذ خوردن گرفت و کسوت لطیف پوشیدن و از

فواکہ و مشہوم حلاوت و تبتّع یافتن و در جہال غلام و کنیزک

نظر کردن و خوردن مندان گفتہ اند زلف خوبان زنجیر پای

500 عقلست و دام مرغ زیرک

The branches of the trees were ornamented with scarlet flowers, suspended amongst verdant foliage, shining like fire. The king sent him, immediately a beautiful handmaid, her face fair as the crescent moon, would fascinate an anchorite; and her angelic form arrayed in all the peacock's pride and splendor, would at the first view deprive the most rigid moralist of the command of his passions. She was followed by a youth of rare beauty, and most exquisite symmetry of form. He is surrounded by mortals parched with thirst, whilst he who hath the appearance of a cup bearer bestoweth not drink. The eyes could not be satisfied with the sight of him, like one afflicted with the dropsy beholding the Euphrates. The hermit began to feast on dainties, was arrayed in elegant attire; regaled himself with fruits and perfumes, and took delight in the company of the virgin, and her attendant. The sages have said, "that the ringlets of fair maids, are chains for the feet of reason, and a snare for the bird of wisdom."

بیت

در سر کار تو کردم دل و دین با همه دانش

مرغ زیرک بحقیقت منم امروز تو داسی

في الجبله دولت وقت مجبوعش بزوال آمد چنان که گفته اند

قطعه

505

هر که هست از فقیه و پیر و مرید و ز زبان آوران پاک نفس

چون بد نیای دون فرود آمد بعسل در بپاند پای مگس

باری ملک بدیدن او رغبت کرد عابد را دید از هیات نخستین

بگردیده و سرخ و سفید گشته و فربه شده و بر بالش دیبا تکیه

510 زده و غلام پری پیکر با مروحه طاوسی بالای سرش ایستاده

بر سلامت حالش شادمانی کرد و از هر دری سخن گفتند تا

ملک باینجام سخن گفت من این دو طایفه را در جهان دوست

میدارم علما و زهاد را و زیری فیلسوف جهان دیده حاضر بود

In your service, I have lost my heart, my religion, and my reason. In truth, I am now the bird of wisdom, and you are the snare." To be brief, his state of enjoyment began to decline, in the manner as has been said, " whenever a lawyer, a teacher, a disciple, or an orator possessed of pure spirit, descends to mean worldly concerns, he will find himself enthralled, like flies with their feet in honey." Once the king having an inclination to see him, found the holy man much altered in his appearance, having become plump, with a clear and rosy complexion. He was reclining on a pillow of damask silk, and the fairy formed boy stood behind him with a fan made of peacock's feathers. The king rejoiced at his happy condition, and they talked on various subjects, until the king concluded the conversation by saying, " I have an affection for two descriptions of men in the world, the learned, and the recluse." A vizier, a man of wisdom and experience, being present,

گفت ای ملک شرط دوستی آنست که با هر دو طایفه نیکوئی
کنی علما را ز ربه تاد یگر بخوانند و زهاد را چیزی مده 515
تازاهد بهانند

بیت

نه زاهد را درم باید نه دینار چوبستند زاهدی دیگر بدست آر

قطعه

520 آنرا که سیرت خوش و سرپست باخدای
بی نان وقف و لقبه در یوزه زاهدست
انگشت خو بروی و بنا گوش دلفریب
بی گوشوار و خاتم فیروزه شاهدست

قطعه

525 درویش نیک سیرت فرخنده رای را
نان رباط و لقبه در یوزه گو مباش

said, "O king, the law of benevolence requires that you should do good to both of them; give money to the learned, that others may be induced to study, but give nothing to recluses, in order that they may continue such. Durwaishees require not direms and dinars; when they receive money, look out for other Durwaishees. Whosoever possesseth a virtuous disposition, and has his mind devoted to God, is a religious man, without feeding on consecrated bread, or begging for broken victuals. The finger of a beautiful woman, and the tip of her ear are handsome, without an ear jewel or a turquoise ring. He is a durwaih, who is virtuous and wise, altho' he tasteth not holy bread, nor the fragments of beggary.

خاتون خوب صورت و پاکیزه روی را
نقش و نگار و خاتم فیروزه گو مباحش

بیت

530 تا مرا هست و دیگرم باید گز نخوانند زاهد م شاید

حکایت ۳۴

مطابق این سخن پادشاهی را مهی پیش آمد گفت اگر
انجام این حالت بر مراد من باشد چندین درم زاهدان را بدهم
چون حاجتش بر آید و فای نذرش بهوجب شرط لازم آید
535 یکی را از بندگان خاص کیسه درم داد که بزاهدان تفرقه
کند گویند غلام عاقل و هشیار بود همه روز بگردید و شبانکه
باز آمد و در مهرا را بوسه داد و پیش ملک نهاد و گفت زاهدان
را نیافتم گفت این چه حکایتست آنچه من دانم درین شهر
چهار صد زاهدند گفت ای خداوند جهان آن که زاهدست

The lady endowed with an elegant form and a beautiful face is charming without paint or jewels. Whilst I have any thing of my own, and covet the goods of others, if you do not call me a religious man, perhaps you will not be mistaken.

TALE XXXIV.

The following story will exemplify what has been said above. A king, having some weighty affairs in agitation, made a vow, that in case of success he would distribute a certain sum of money amongst men dedicated to religion. When, on his wish being accomplished, it was necessary to perform the conditions of his vow, he gave a purse of direms to one of his favorite servants, to distribute amongst the Zâhids. It was said that the youth was wise and prudent. The whole day he wandered about, and at night, when he returned, he kissed the money, and laid it before the king, saying, that he had not found any Zâhids. The king replied, "what a story is this, since I myself know four hundred Zâhids in this city." He replied? "O lord of the world! those who are Zâhids

نهیستاند و آن که میستاند زاهد نیست ملک بخندید و 540
 ندیمان را گفت چندانکه مراد حق این طایفه خداپرستان
 ارادت است و اقرار این شوخ دیده را عداوت است و انکار
 و حق بجانب اوست

بیت

زاهد که درم گرفت و دینار زاهد ترا زو کسی بدست آر 545

حکایت ۳۵

یکی از علماي راسخ را پرسیدند که چه گوئی در نان وقف گفت اگر
 از بهر جمعیت خاطر و فراغ عبادت می ستانند حلال است و اگر مجبوع
 از بهر نان نشینند حرام

بیت

550

نان از برای کنج عبادت گرفته اند صاحب دلان نه کنج عبادت برای نان

حکایت ۳۶

درویشی به قاضی رسید که صاحب بقعه کریم النفس بود طایفه

will not accept of money, and they who take it are not Zâhids." The king laughed, and said to his courtiers, so much as I want to favor this body of men, the worshippers of God, this faucy fellow thwarts my inclination, and he has justice on his side. If a Zâhid accepts direms and dinars, you must seek somewhere else for a religious man."

TALE XXXV.

They asked a certain wise man, what was his opinion of consecrated bread? He replied, "if they receive it in order to compose their minds, and to promote their devotions, it is lawful; but if they want nothing but bread, it is illegal. Men of piety receive bread to enjoy religious retirement, but enter not into the cell of devotion for the sake of obtaining bread."

TALE XXXVI.

A Durwaish came to a place where the master of the house was of a hospitable disposition. The company

فضل و بلاغت در صحبت او هر یکی بذله و لطیفه چنان که رسم ظریفان
 555 باشد همی گفتند درویش راه بیابان قطع کرده بود و مانده شده
 و چیزی نخورده یکی از آن میان بطریق اندیسا ط گفت قراهم چیزی
 بیاید گفت درویش گفت که مرا چون دیگران فضل و بلاغت نیست
 و چیزی نخوانده ام بیک بیت از من قناعت کنید همکنان بر غبت
 گفتند بگویی گفت

560 بیت

من گرسنه در برابرم سفره نان
 همه پسندیدند و سفره پیش آوردند صاحب دعوت گفت ای یار
 زمانی توقف کن که پرستار من کوخته بریان میسازند درویش سر بر آورد
 و گفت

565 بیت

کوخته در سفره من گو مباحش
 کوخته را نان تهری کوخته است

consisted of persons of understanding and eloquence, who separately delivered a joke or
 pleasantry in a manner becoming men of wit. The Durwaish, having travelled over the
 desert, was fatigued, and had not eaten any thing. One of the company observed to him,
 merrily, that he also must say something. The Durwaish replied, that he did not possess
 wit and eloquence like the rest, and neither being learned, he hoped they would be satisfied with
 his reciting a single distich. They one and all eagerly desired him to speak, when he said,

"I am a hungry man, in whom a table covered with food excites strong appetite, like a
 youth at the door of the female bath." They all applauded and ordered the table to be laid
 for him. The host said, "O my friend stop a little, as my servants are preparing some
 minced meat." The Durwaish raised up his head and said, "forbid them to put forced
 meat on my table, for to the hungry plain bread is a savoury dish."

حکایت ۳۷

مریدی گفت پیری را چه کنم که از خلاق بزرگیت اندرم از بسیاری
که بزیارتم هبی آیند و اوقات عزیز مرا از تردد ایشان تشویش حاصل
می شود گفت هر چه درویشانند ایشان را وامی بده و هر چه 570
توانگرانند از ایشان چیزی بخواه که دیگر گرد تو نگردند

بیت

گرگدا پیشرو لشکر اسلام بود کافر از بیم توقع برود تادر چین

حکایت ۳۸

فقیری پدر را گفت هیچ ازین سخنان دلاویز متکلمان در من اثر 575
نهی کند بعزت آن که نهی بینم ایشان را کرد اری موافق گفتار

مثنوی

ترک دنیا به مردم آموزند خویشان سیم و غله اندوزند
عالیه را که گفت باشد و بس چون بگوید نگیرد اندر کس
عالم آن کس بود که بد نکند نه بگوید بخلف و خود بکند 580

TALE XXXVII.

A pupil complained to his spiritual guide of being much disturbed by impertinent visitors, who broke in upon his valuable time, and he asked how he could get rid of them. The superior replied, "To such of them as are poor, lend money, and from those that are rich ask some thing, when you may depend upon not seeing one of them again. If a beggar was the leader of the army of Islamism, the infidels would flee to China through fear of his importunity."

TALE XXXVIII.

A lawyer said to his father, "those fine speeches of the declaimers make no impression on me, because I do not see that their actions correspond with their precepts. They teach people to forsake the world, whilst themselves accumulate property. A wife man who preaches without practising, will not impress others. That person is wise who abstaineth from sin, not he who teacheth good to others whilst himself committeth evil."

بیت ۲۷۱

عالم که کامرانی و تن پروری کند او خویشتن گیسست گرا رهبری کند
 پدر گفت ای پسر به مجرد این خیال باطل نشاید روی از تر بیت
 ناصحان بر تافتن و راه بطالت گرفتن و علم را با فضالتی منسوب کردن
 585 و در طلب عالم معصوم از فواید علم محروم ماندن همچو آن
 نابینائی که شبی در وحل افتاد و گفت ای مسلمانان چراغی فرا راه
 من دارید زنی فاجره بشنید و گفت تو که چراغ نه بینی به چراغ چه
 بینی همچنین مجلس و عطا کلبه بزازانست انجالتا نقدی ندهی
 بضاعتی نستانی و اینجالتا ارادت بیاری سعادت بیبری

قطعه

590

گفت عالم بگوش جان بشنو ورنه اند بگفتنش کردار
 باطلست آن که مدعی گوید خفته را خفته کی کند بیدار
 مرد باید که گیرد اندر گوش ورنه نوشتست پند بر دیوار

The wife man who indulges in sensual gratifications, being himself bewildered, how can he guide others?" The father replied, "O my son! you ought not, merely from this vain opinion, to reject the doctrines of the preacher, thus pursuing the paths of vanity, by imputing errors to the learned, and whilst you are searching for an immaculate teacher are deprived of the benefits of learning: like the blind man, who one night falling into the mud, cried out, O Muslims bring a lamp to shew me the way. An impudent woman who heard him said, you cannot see a lamp, what then can it shew you? Moreover, the society of the preacher resembles the shop of a trader, where until you pay money, you cannot carry away the goods; and here unless you come with good inclination, you will not derive any benefit. Listen to the discourse of the learned man with the utmost attention, although his actions may not correspond with his doctrine. It is a futile objection of gain-sayers, that how can he who is asleep awaken others?" It behoveth a man to receive instruction, although the advice be written on a wall.

creation, why dost thou not rather buy me?

حکایت ۳۹

595 صاحب دلی به درسه آمد ز خانقاه

بشکست عهد صحبت اهل طریق را

گفتم میان عالم و عابد چه فرق بود

تا اختیار کردی از این فریق را

گفت آن گلیم خویش بدر میبرد ز موج

600 وین سعی میکنند که بگیرد غریق را

حکایت ۴۰

یکی بر سر راهی مست خفته بود و زمام اختیار از دست رفته

عابدی بر سر او گذر کرد و در حالت مستقیم او نظر کرد

جوان سر بر آورد و گفت و اذ امر و ابال لغومروا کراما

605 نظم در بیان آن مست

ان را رایت اثیبا کن شاترا و حلیبا

یا من تقبح لغوی لم لا تر کریمیا

TALE XXXIX.

A certain holy man having quitted a monastery, and the society of religious men, became a member of a college. I asked what was the difference between being a learned, or a religious man, that could induce him to change his society. He replied, "the devotee saves his own blanket out of the waves; and the learned man endeavours to rescue others from drowning."

TALE XL.

A drunken man was sleeping on the high-way, overcome by the power of intoxication. A devotee passed by, and beheld his condition with detestation. The young man lifted up his head and said, "when you meet an inconsiderate person pass him with kindness, and when you see a sinner, conceal his crime and be compassionate. O thou who despisest my indiscretion, why dost thou not rather pity me?"

قطعه

متاب ای پارساروی از گنه گار ببخشایند گشتی در روی نظر کن
610 اگر من نا جوانمردم بگردار تو بر من چون جوانمردان گذر کن

حکایت ۴۱

طایفه رندان بانکار در رویشی بدر آمدند و سخنان ناسزا
گفتند و بر نجانیدند شکایت پیش پیر طریقت برد و گفت چنین
حالتی رفت گفت ای فرزند خرقة در رویشان جامه رضا است هر که
615 درین کسوت تحمل نامرادی نکند مدعیست و خرقة بروی حرام

بیت

دریای فراوان نشود تیره بسنگ عارف که بر نجد تنک آبست هنوز

قطعه

گر گزندت رسد تحمل کن که بعفو از گناه پاک شوی
620 ای برادر چو عاقبت خاکست خاک شو پیش از آن که خاک شوی

O holy man avert not thy face from a sinner, but regard him with benignity. If my manners are unpolished, nevertheless behave yourself towards me with civility."

TALE XLI.

A company of dissolute men came to dispute with a Durwaish, and made use of improper expressions; at which being offended, he went to his spiritual guide, and complained of what had happened. He replied "O my son, the habit of a Durwaish is the garment of resignation, whosoever weareth this garb, and cannot support injuries, is an enemy to the profession, and is not entitled to the dress. A great river is not made turbid by a stone, the religious man who is hurt at injuries, is as yet but shallow water. If any misfortune befall thee, bear with it; that by forgiving others you may yourself obtain pardon. O my brother, seeing that we are at last to return to earth, let us humble ourselves in ashes before we are changed into dust."

حکایت ۲۲

این حکایت شنو که در بغداد رایت و پرده را خلاف افتاد
 رایت از گرد راه ورنج رکاب گفت با پرده از طریق عتاب
 من و تو هم دو خواجه تا شانیم بنده بارگاه سلطانیم
 625 من ز خدمت دمی نیاسودم گاه و بیگاه در سفر بودم
 تونه رنج آزموده نه حصار نه بیابان و باد گرد و غبار
 قدم من بسعی پیشترست پس چرا عزت تو پیشترست
 تو بر بندگان مهر روی با کنیزان یا سمن بویی
 من قتاده بدست شاگردان بسفر پای بند و سرگردان
 630 گفت من سر بر آستان دارم نه چو تو سر بر آسمان دارم
 هر که بیهوده گردن افرازد خویشتن را بگردن اندازد
 حکایت ۲۳

یکی از صاحب‌دلان زور آزمایی را دید که بهم برآمده و
 در خشم شده و کف بر دهان آورده گفت این را چه حالتست

TALE XLII

Attend to the following story. In the city of Bughdâd there happened a contention between the flag and the curtain. The flag, disgusted with the dust of the road, and the fatigue of marching, said to the curtain in displeasure, "you and myself are school-fellows, both servants of the Sultan's court. I never enjoy a moment's relaxation from business, being obliged to travel at all seasons; you have not experienced the fatigue of marching, the danger of storming the fortrefs, the perils of the desert, nor the inconveniences of whirlwinds and dust: my foot is more forward in enterprize, why then is thy dignity greater than mine? you pass your time amongst youths, beautiful as the moon, and with virgins odoriferous as Jasmine. I am carried in the hands of menial servants; and travel with my feet in bands, and my head agitated by the wind." The curtain replied, "my head is placed on the threshold, and not like yours raised up to the sky; whosoever through folly exalts his neck, precipitates himself into distress."

TALE XLIII.

A holy man saw a wrestler distracted and foaming at the mouth with rage: he enquired the cause,

635 کسی گفت فلان دشنام داده است گفت این فرومایه هزار
من سنگ بر میدارد و طاقت سخنی نمی آرد

قطعه

لاف سر پنجگی و دعوی مردی بگذار
عاجز نفس فرومایه چه مردی چه زنی
گرت از دست بر آید دهنی شیرین کن
مردی آن نیست که مشتی بزنی بر دهنی

640

قطعه

اگر خود بردرد پیشانی پیل
نه مردست آن که دروی مرد می نیست
بني آدم سرشت از خاک دارد
اگر خاکی نباشد آدمی نیست

645

حکایت ۲۲

بزرگی را پرسیدند از سیرت اخوان صفا گفت کینه آن که مراد خاطر

and was told some one had given him abuse. He said "this paltry fellow, who can lift a stone of a thousand pounds weight, is not able to bear a single word. Resign your boasting pretensions to strength and fortitude, you weak spirited wretch; what is the difference between such a man and a woman? shew your power by engaging others to speak kindly to you, it is not courage to drive your fist against another man's mouth. If you are able to tear the front of an elephant, he is no man who hath not humanity. The sons of Adam are formed of humble earth, if you possess not humility, neither are you a man."

TALE XLIV.

They interrogated a learned man concerning the character of his brethren the Soofees. He answered, "the meanest of their excellencies is, that they prefer gratifying the desire of their

یاران بر مصالح خود مقدم دارند و حکما گفته اند برادر که در بند
خویشست نه برادرست و نه خویشست 650

بیت

هــبـره اگر شتاب کند هـبـره تو نیست
دل در کسی میند که دل بسته تو نیست

بیت

چون نبود خویش را دیانت و تقوی قطع رحم بهتر از مودت قریبی 655
یاد دارم که مدعی درین بیت بر قول اعتراض کرد و گفت حق جلا
و علا در کتاب مجید از قطع رحم نهی کرده است و بهودت
ذوی القربی فرموده و آنچه تو گفتی مناقض آنست گفتم غلط کردی
موافق قرآنست قال الله تعالی وان جاهدک علی ان تشرک بی
مالیس لک به علم فلا تطعها 660

بیت

هزار خویش که بیگانه از خدا باشد
فدای یک تن بیگانه کاشنا باشد

friends to attending to their own affairs; and the sages have said, "The brother who is intent upon his own affairs, is neither brother nor relation: your fellow traveller, if he walks faster than yourself, is not your companion: place not your affections on any one who is not attached to you. If there be not religion and piety amongst relatives, it is best to break off connections with our kindred." I recollect that an adversary objected to the sentiment in the above distich, and said, that in the Koran the most high God has forbidden that we should break off connection with relatives, and has commanded us to prefer friendship with relations to that of others; and that what I had said above was contrary to this precept. I replied, "you are mistaken, it agrees with the Koran. God said if your parents insist that you should join as partners with me, those things of which you are ignorant, then do not obey them. A thousand relations who are ignorant of God, ought to be sacrifices for one stranger who acknowledges him."

حکایت ۴۵ منظومه

665 پیرمردی لطیف در بغداد دخترش را بکفش دوزی داد

مردک سنگدل چنان بگزید لب دختر که خون ازو بچکید

بامدادان پدر چنان دیدش پیش داماد رفت و پرسیدش

کای فرومایه این چه دندانست چند خانی لبش نه انبانست

ببزاحت نگفتم این گفتار هزار بگذارو جد ازو بر دار

670 خوی بد در طبیعتی که نشست نرو در جز بروز مرگ از دست

حکایت ۴۶

880 فقیهی دختري داشت بغایت زشت روی و بجای زنان رسید

با وجود جهاز و نعمت کسی بهناکحت او رغبت نهد

بیت

675 زشت باشد دیق و دیا که بود بر عروس نازیا

في الجملة بحکم ضرورت با ضریری عقد نکاحش بستند آورده اند

که دران تاریخ حکیمي از سرندیپ بر سید که دیده تا بینایان روشن

TALE XLV.

A merry fellow of Baghdad married his daughter to a shoe-maker. The little man having a flinty heart, bit the girl's lips in such a manner, that they trickled with blood. In the morning, her father, beholding her in such plight, went to his son-in-law, and said to him, "O you worthless fellow! what kind of teeth have you got, thus to chew her lips as if they were made of leather? I am not speaking in jest, leave off your jokes, and have your legal enjoyment. When bad manners become habitual, they can not be got rid of until death."

TALE XLVI.

A certain lawyer had a very ugly daughter who was marriageable, but although he offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask will appear disgusting on a bride who is ugly. In short, through necessity, he married her to a blind man. It is said that in the same year there arrived from Ceylon a physician who could restore sight to the blind.

Jj.

کردی فقیهه را گفتند چرا داماد را علاج نکنی گفت ترسم که بینا
شود و دخترم را طلاق دهد

680

مصرع

شوی زن زشت روی نابینا به

حکایت ۲۷

پادشاهی بچشم حقارت در طایفه درویشان نظر کردی یکی از ایشان
بفرست در یافت و گفت ای ملک مادرین دنیا بجیش از تو کمتریم
و بعیش از تو خوشتر و بهرگ برابر و بقیامت بهتر

685

مثنوی

اگر کشور کشائی کامرانیست

وگر درویش حاجت بند نانیست

دران ساعت که خواهد این و آن مرد

690

نخواهد از چه — ان بیش از کفن برد

They asked the father why he would not have his son-in-law cured. He said, "because he was afraid that if he should recover his sight, he would divorce his wife. It is best that the husband of an ugly woman should be blind."

TALE XLVII.

A certain king regarded with contempt the society of Durwaishes, which one of them having the penetration to discover said, "O king! in this world you have the advantage of us in external grandeur, but with regard to the comforts of life we are your superiors: At the time of death, we shall be your equals; and at the resurrection our state will be preferable to yours." Although the conqueror of kingdoms enjoyeth absolute sway, at the same time that the Durwaish may be in want of bread, yet in that hour when both shall die, they will carry nothing with them but their winding sheets.

چورخت از مہلکت بر بست خواهی
 گدائی خوشترست از یاد شاهی
 ظاهر درویش جامہ زنده است و موی سترده و حقیقت آن دل
 زنده است و نفس مرده

قطعه

695

نه آن کہ بر در دعوی نشیند از خلقي
 و گر خلاف کنندش بجنگ برخیزد
 اگر زکوة فرو غلطد آسیا سنگي
 نه عارفست کہ از راه سنگ برخیزد
 700 طریق درویشان ذکرست و شکر و خدمت و طاعت و ایثار و
 قناعت و توحید و توکل و تسلیم و تحمل هر کہ بدین صفتها
 موصوفست بحقیقت درویشست اگر چه در قباست اما ہرزہ
 گوی بی نیاز و ہوا پرست ہوس باز کہ روزها بشب آرد
 در بند شہوت و شبہا بروز کند در خواب غفلت بخورد ہر چه

When you wish to make up your burdens for quitting this world, the state of the beggar will be preferable to that of the monarch. The Durwaish exhibits a patched garment and shaved hair, but in truth his heart is alive and his passions subdued. He is not a person that will advance his pretensions among mankind, and if men oppose his inclination, he will not engage in strife. If a millstone should roll down from a mountain, he has but little faith who gets out of the way of it. The Durwaish's course of duty consists in invoking and praising God, in obeying and worshipping him, in giving alms, in being content, in believing the unity of the deity, and in reliance on God, with patient resignation to his will. Whosoever is endowed with these qualities is a Durwaish indeed, although he be arrayed in a robe; and on the contrary, an idle prater, who neglects his prayers, and a slave to his passion, who turns day into night in sensual gratifications, and night into day in drowsy indolence, eating any thing that

در میان آید و بگوید هرچه بزبان آید رندست اگرچه 705
در عباس است

قطعه

ای درونت برهنه از تقوی وز برون جامه ریا داری
پرده هفت رنگ در بگذار تو که در خانه بوریا داری 700

710

حکایت ۴۸

دیدم گل تازه چند دسته بر گنبدی از گیاه بسته
گفتم چه بود گیاه ناچیز تا در صف گل نشیند او نیز
بگریست گیاه گفت خاموش صحبت نکند کرم فراموش
گریست جمال و رنگ و بویم آخر نه گیاه باغ اویم 705
من بنده حضرت کریم پرورده نعت قدیم 715
گر بی هنرم و گر هنرمند لطفست امیدم از خداوند
با آن که بضاعتی ندارم سرمایه طاعتی ندارم

falls in his way, and saying whatever comes uppermost, such an one is a profligate, altho' he wears nothing but a blanket. O thou whose inward parts are void of piety, and whose outside beareth the garb of hypocrisy; hang not a gorgeous curtain before the door of a house constructed of reeds.

TALE XLVIII

I saw some nosegays of fresh roses tied to a dome with some grass. I said, "what is this worthless grass that it should thus be in the company of roses?" The grass wept and said, "be silent, the benevolent forget not their associates; altho' I have neither beauty, nor colour, nor odour, still am I not the grass of God's garden? I am the servant of the munificent God, nourished from of old by his bounty; whether I possess any virtue or not, yet I look for the mercy of God. Although I have not any worth, neither possess the means of shewing my obedience:

او چاره گار بنده داند چون هیچ وسیلتش نه‌باند
 رسیده‌ست که مالکان تحریر آزاد کنند بنده پیر
 720 ای بار خدای گیتی آرای بر بنده پیر خود ببخشای
 سعدی ره کعبه رضا گیر ای مرد خدایره خدا گیر
 بد بخت کسی که سربتابد زین در که در دیگر نیابد

حکایت ۲۹

حکیمی را پرسیدند از شجاعت و سخاوت کدام بهتر است گفت
 725 آنرا که سخاوت هست بشجاعت حاجت نیست

بیت

نوشتست بر گور بهرام گور که دست کرم به زبازوی زور

قطعه

نهاند حاتم طائی و لیک تابابد بهاند نام بلندش به نیکوئی مشهور
 730 زکوة مال بدرکن که فضله رزرا چو باغبان ببرد بیشتر دهد انگور

he is able to save his servant, although destitute of all other support. It is the custom that masters should liberate their old slaves. O God who hast ornamented this world with thy creatures, bestow liberty on this thine old servant. O Sâdy pursue the road to the temple of resignation. O man of God walk in the path of righteousness. Unfortunate is that person, who turns his head from this gate, since he will not be able to find another.

TALE. XLIX.

They asked a wise man which was preferable, fortitude or liberality? he replied, " he who possesseth liberality hath no need of fortitude. It is inscribed on the tomb of Bahram-Goar, that a liberal hand is preferable to a strong arm." Hatim Tai no longer exists, but his exalted name will remain famous for virtue to eternity. Distribute the tithes of your wealth in alms, for when the husbandman lopps off the exuberant branches from the vine, it produces an increase of grapes.

باب سیویم در فضیلت قناعت

حکایت ۱

خواهند مغربی در صف بزازان حلب می‌گفت ای خداوندان
نعمت اگر شہارا انصاف بودی و مارا قناعت رسم سوال از جهان
برخاستی

5

قطعه

ای قناعت توانگرم گردان که ورایی تو هیچ نعمت نیست
کنج صبر اختیار لقب نیست هر کرا صبر نیست حکمت نیست

حکایت ۲

دو امیرزاده در مصر بودند یکی علم آموخت و دیگری مال
اندوخت آن علامه عصر شد و این عزیز مصر گشت پس این توانگر
بچشم حقارت در فقیه نظر کردی و گفتی من بسلطنت رسیدم
و تو همچنان در مسکنت بیاندی گفت ای برادر شکر نعمت

CHAPTER III.

Of the excellency of Contentment.

TALE I.

An African mendicant at Aleppo, in the quarter occupied by the dealers in linen cloths, was saying, "O wealthy Sirs, if there had been justice amongst you, and we had possessed contentment, there would have been an end of beggary in this world." O contentment, make me rich, for without thee, there is no wealth. Lōkmān made choice of patience in retirement. Whosoever hath not patience, neither doth he possess philosophy.

TALE II.

In Egypt dwelt two sons of a nobleman, one of whom acquired learning, and the other gained wealth; the former became the most learned man of his time; and the other Prince of Egypt. Afterwards the rich man looked with contempt on his learned brother, and said, "I have arrived at monarchy, and you have continued in the same state of poverty." He replied, "O brother it behoveth me to be the more thankful

باریتعالی بر منست که میراث پیغمبران یاقتم یعنی علم و تو

15 میراث فرعون و هامان یعنی ملک مصر

مثنوی

من آن مورم که در پایم بهالند نه زنبورم که از نیشم بنالند
گر جا خود شکر این نعت گذارم که زور مردم آزاری ندارم

حکایت ۳

20 د رویشی را شنیدم که در آتش فاقه میسوخست و خرقة بر خرقة

میدوخت و تسلی خاطر خود بدین بیت میکرد

بیت

بنان خشک قناعت کنیم و جامه دل

که بار محنت خود به که بار منت خلق

25 کسی گفتش چه نشینی که فلان در این شهر طبع کریم دارد

و کرم عظیم میان بخد مت آزادگان بسته و بر دلها نشسته

to the divine "Creator, since I have found the inheritance of the prophets, that is wisdom; and you have got the portion of Pharaoh, and Hâman, or the kingdom of Egypt. I am the ant, which men tread under their feet, and not the wasp, of whose sting they complain. How shall I express my grateful sense of such blessing, that I am not possessed of the means of oppressing mankind?"

TALE III.

I heard of a durwaish who was suffering great distress from poverty, and shewing patch upon patch, but who comforted himself with the following verse, "I am contented with stale bread, and a coarse woollen frock, since it is better to bear the weight of one's own necessities, than to suffer the load of obligation from mankind." Somebody said to him, "Why do you sit quiet, whilst such an one in this city has a liberal mind, and possesses universal benevolence, being ever willing to assist the pious, and always ready to comfort every heart?"

اگر بر صورت حال تو مطلع گردن پاسخ خاطر عزیزان منت دارن
گفت خاموش که در نیستی مردن به که حاجت پیش کسی
بردن که گفته اند

30

قطعه

هم رقعہ دوختن به و الزام کنج صبر کز بهر جامہ رقعہ برخواجگان نوشت
حقاکه با عقوبت دوزخ برابرست رفتن بپای مردی همسایه در بهشت
حکایت ۲

یکی از ملوک عجم طبیبی حادق بخد مت مصطفی علیه السلام
فرستاد سالی چند در دیار عرب بود کسی بتجربتی پیش او نیامد 35
و معالجتی از وی در نخواست روزی پیش سید الانبیا علیه السلام
آمد و گله کرد که مرا برای معالجت اصحاب فرستاده اند و در این
مدت هیچ کس بمن التفات نکرد تا خد متی که برای بنده معین
است بجای آرم رسول علیه السلام فرمود که این طایفه را طریقت که
تا اشتها غالب نشود چیزی نخورند و هنوز که اشتها باقی باشد 40

If he were apprized of your condition, he would consider it an obligation to satisfy your wants." He replied, "Be silent, for it is better to die of want, than to expose our necessities to any one; for they have said, that to sew patch upon patch, and be patient, is preferable to writing a petition to a great man for clothing." Of a truth it is equal to the torments of hell, to enter into Paradise by the help of one's neighbour.

TALE IV.

One of the kings of Persia sent a skilful physician to Mûstufâ, upon whom be peace. He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained saying, "They sent me to dispense medicines to your companions, but to this day, no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Mohammed replied, "it is a rule with these people never to eat until they are hard pressed by hunger; and to leave off eating, whilst they have a good appetite."

دست از طعام باز دارند حکیم گفت اینست موجب تندرستی پس
زمین خدمت ببوسید و برفت

مثنوی

سخن آنکه کند حکیم آغاز یا سرانگشت سوی لقمه دراز
45 که زنا گفتنش خلل زاید یا زنا خوردنش بجان آید
لاجرم حکمتش بود گفتار خوردنش تندرستی آرد بار

حکایت ه

یکی توبه بسیار کردی و باز بشکستی تا یکی از مشایخ بدو گفت
چنین میدانم که بسیار خوردن عادت داری و قید نفس از موی
50 باریکترست یعنی توبه و نفس را چنین که تو میپروزی زنجیر بگسلاند
و آید روزی که ترا بدرد

بیت

یکی بچه شرگ می پرورید چوپورده شد خواجه را بر درید

The physician said, "this is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then doubtless his speech is wisdom, and such a meal will be productive of health.

TALE V.

A certain man having made many vows, which he broke, a venerable personage said to him, "I know that you make it a practice to eat a great deal; and that your inclination to restrain your appetite is weaker than a hair, whilst your appetite in the manner you indulge it, would break a chain: but a day may come when this intemperance may destroy you. Somebody nourished a wolf's whelp, which when full grown, tore his master to pieces.

حکایت ۶

در سیرت ارد شیر بابکان آمده است که حکیم عرب را پرسید که روزی 55
 چه مایه طعام باید خورد گفت صد درهم سنگ کفایت میکند گفت
 این قدر چه قوت دهد حکیم گفت هذا البقد اریح ملک و مازاد
 علي ذلک فانت حامله یعنی این قدر ترا بر پای همی دارد
 و هر چه بر این زیاده کنی تو حمال آنی

60

بیت

خوردن برای زیستن و نه کردن نیست تو معتبد که زیستن از بهر خوردن نیست

حکایت ۷

دود رویش خراسانی ملازم صحبت یکدگر سیاحت کردند و یکی
 ضعیف بود که بهر دو شب افتار کردی و آن دگر قوی که
 روزی سه بار خوردی قضا را بر در شهری بتهبت جا سوسی 65
 گزفتار آمدند و هر دو را بخانه کردند و درش بگل بر آوردند
 بعد از دو هفته معلوم شد که بی گناهند و بکشادند قوی را

TALE VI.

In the annals of Ardsheer Babûkan, it is recorded, that he asked an Arabian physician, what quantity of food ought to be eaten in the course of a day. He answered, that the weight of one hundred direms was sufficient. The king asked what strength could be derived from so small a quantity? The physician replied, "This quantity is sufficient to support you, and whatever more you eat, you must carry. We eat to live and praise God; you believe that you live to eat."

TALE VII.

Two durwaises of Khorasan who had entered into strict intimacy, travelled together: one who was infirm would fast for two days, and the other who was robust, used to eat three times a day. It happened that they were seized at the gate of a city on suspicion of being spies, were both confined in the same room, and the door closed up with mud. After a fortnight it was discovered that they were innocent. On opening the door, they found the strong man

دیدند مرد و وضعیف جان بسلامت بُرد و درین عجب بیاندند
 حکیمی گفت خلاف این عجب بودی که آن یکی بسیار خوار
 70 بود طاقت بی نوائی نداشت هلاک شد و آن دیگر خویشتن
 و اربود بر عادت خود صبر کرد و بسلامت بیاند
 قطعه

چو کم خوردن طبیعت شد کسبی را چو سختی پیشش آید سهل گیر
 و گر تن پرورست اندر فراخی چو تنگی بیند از سختی بهیر

حکایت ۸

75

یکی از حکما پسرش را نهی کرد از بسیار خوردن که سیری
 مرد را رنجور دارد گفت ای پدر گر سنگی بگشاید نشنیده که
 ظریفان گفته اند بسیاری مردن به که گر سنگی بُردن گفت
 انداز نه که قال الله تعالی کُلُوا و اشربوا و لا تسرفوا

بیت

80

نه چندان بخور کز هانت بر آید نه چندان که از ضعف جانت بر آید

dead, and the infirm one alive. They were astonished at the circumstance, but a philosopher said, that the contrary would have been more wonderful, for the one who was a great eater, was not able to support abstinence; and the other who was weak, having his body in subjection, and being used to fasting, had happily escaped. A person who has accustomed himself to eat sparingly, when difficulty occurs, bears it easily; but if in time of prosperity he has been used to pamper himself, when he meets with distress he sinks under it.

TALE VIII.

A certain wise man admonished his son against eating to excess, because repletion occasions sickness. The son answered, "O father! hunger killeth; and have you not heard the saying of the sages, that it is better to die of excess, than to suffer the pangs of hunger?" The father replied, "be moderate, for God hath said, eat ye, and drink, but not to excess. Eat not so much as to cram yourself up to the throat, neither so little that you should die of weakness."

قطعه

85

با آن که در وجود طعم است حظ نفس
رنج آورد طعام که بیش از قدر بود
گر گشکر خوری بتکلف زیان کند
ورنان خشک دیر خوری گشکر بود

حکایت ۹

رنجوری را گفتند دلت چه میخواستی گفت آنچه دلم هیچ نخواهد
بیت

90

معدۀ چوپر گشت و شکم درد خاست
سود ندارد همه اسباب راست

حکایت ۱۰

قصابی را در شهر واسط بر صوفیان درمی چند گرد آمده بود هر روز
مطالبت کردی و سخنهای باخشونت گفتی اصحاب از تعنت او خسته
خاطر بودند و جز از تحمیل چاره نبود صاحب دلی از آن میان گفت 95
نفس را وعده دادن بطعام آسانتر است که قصاب را بدرم

Although food is the means of sustaining life, yet when taken to excess, it becomes injurious. If you eat conserve of roses without inclination it is pernicious; but dry bread after fasting is as delicious as conserve of roses."

TALE IX.

They asked a sick man, what his heart desired? he replied "only this, that it may not desire any thing." When the stomach is oppressed, and the belly suffering pain, there is no benefit in having all other matters in perfection."

TALE X.

A butcher in the city of Wasit, to whom the Soofies had contracted some debts, was every day importuning them for payment, and made use of very harsh language. The society was much distressed at his reproaches, but had no remedy besides patience. A holy man of their fraternity, said, "it is easier to satisfy the appetite with a promise of food, than to put off the butcher with promise of payment:

قطعه

ترک احسان خواجه اولیتر کا احتیال جفای بوابان
بتنه‌ای گوشت مُردن به که تقاضای زشت تصابان

حکایت ۱۱

100

جوانمردی را در جنگ تاتار جراح‌تی هول ناک رسید کسی گفتش فلان
بازرگان نوشدارو دارد اگر بخواهی شاید که قدری بدهد و گویند
آن بازرگان به بخل معروف بود

بیت

شکر بجائی نانش اندر سفره بودی آفتاب 105

تا قیامت روز روشن کس ندیدی در جهان

جوانمرد گفت اگر نوشدارو خواهم ده‌دی یا نه‌ده‌دی و اگر ده‌دی منفعت
کند یا نکند بهر حال از خواستن زهر قاتلست

It is better to relinquish the favor of the great man, than to suffer violence from his porter. It is better to die for want of meat, than to endure the importunities of the butcher."

TALE XI.

A certain gallant man was grievously wounded in an expedition against the Tartars; some body said such a merchant has an unguent, of which perhaps he might give you a little were you to ask it? The merchant was notorious for his parsimony. If the sun had been on his table instead of bread, no one would have seen light in the world until the day of judgment. The gallant man replied, "If I ask for the unguent it is uncertain whether he will give it or not, and if he should give it, the effect is doubtful. On every account to ask of such a man is a deadly poison."

M m.

بیت

هرچه از دُوناں بهنّت خواستی در تن افزودی و از جان کاستی 110
و حکیمان گفته اند اگر آب حیات فی البتل بآب روی فروشند
دانا نخرَد که مُردن بعزت به از زندگانی بهذلت

بیت

اگر حنظل خوری از دست خوشخوی
به از شیرینی از دست ترش روی 115
حکایت ۱۲

یکی از علما خورنده بسیار داشت و کفاف اندک بایکي از بزرگان
که حسن ظن بلیغ در حق او داشت بگفت روی از توقع وی درهم
کشید و تعرض سوال از اهل ادب در نظرش ناپسند آمد

قطعه

ز بخت روی ترش کرده پیش یار عزیز 120
مرو که عیش برو نیز تلخ گردانی

"That which you obtain by intreaty from mean people, may benefit the body, but it injures the soul: and the sages have said, if the water of immortality, for example, was to be sold in exchange for reputation, the wise man would not purchase it; for an honorable death is preferable to a disgraceful life. If you eat colocynth from the hand of a kind man, it is preferable to a sweet-meat given by one who has a crabbed countenance."

TALE XII.

A certain learned man, who had a large family to support, with very scanty means, represented his case to a great man, who entertained a favourable opinion of him. He disapproved of the application, deeming it unworthy of a man of spirit. When you are dissatisfied with your fortune, approach not your dearest friend, or you will turn his pleasure into sorrow.

بحاجتي که روي تازه روي و خندان رو

فرو نه بندد کار کشاده پيشاني

125 آورده اند که اندکي در وظیفه او زیادت کرد و بسیاری ارادت کم

پس از چند روز چون محبت معهود برقرار ندید گفت

بیت

يُسُّ البطاعم حين الدل تكسبها القدر منتصب والقدر مخفوض

بیت

130 نائم افرو و آب رویم کاست بی توانی به از مذلت خواست

حکایت ۱۳

درویشی را ضرورتی پیش آمد کسی گفتش فلان نعمت بی قیاس

دارد اگر بر حاجت تو واقف گردد همانا در قصای آن توقف روا

ندارد گفت من او را ندانم گفت منت رهبری کنم دستش بگرفت

135 تا به منزل آنکس در آورد درویش یکی را دید لب فرو هشته و تند

نشسته سخن نگفت و باز گشت گفتش چه کردی گفت عطای او

بلقاي او بخشیدم

When you expose your distress, preserve a lively and smiling appearance; he never fails in his pursuit, who maintains a joyful countenance. It is said that the great man increased his pension a little, but treated him with less respect than formerly. After some time, perceiving this diminution of affection, he said, "Evil is that food which you obtain in the time of distress; the kettle is indeed upon the hearth, but your reputation is diminished."

He increased my bread, and lessened my honor; it is better to be destitute of means, than to suffer the disgrace of solicitation."

TALE XIII.

A durwaish having a pressing want, some body said to him, "such an one has inconceivable wealth, and were he apprized of your condition, he would not suffer any delay to happen in supplying you." He answered, "I do not know him." The other said, "I will conduct you; and taking hold of his hand shewed the way to his house. The durwaish on beholding one sitting, who had a hanging lip, and a severe countenance, said nothing, but returned. The other asked what he had done." He replied, "I gave his bounty, in exchange for his visit."

قطعه

مهر خاجت بنزد یک ترش روی که از خوی بدش فرسوده گردی
اگر گوئی غم دل با کسی نوي که از رویش بنقد آسوده گردی 140

حکایت ۱۲

خشک سالی را سکنند ریه پدید آمد چنانکه عنان طاقت
خلق از دست رفته بود و درهای آسمان بر زمین بسته و
فریاد اهل زمین با آسمان پیوسته

قطعه

145

نباند جانور از وحش و طیر و ماهی و مور

که بر فلک نشد از بینوایی افغانش

عجب که دود دل خلق جمع می نشود

که ابر گردد و سیلاب دیده بارانش

در چنین سالی مُخَنَّثی دور از دوستان که سخن در وصف 150

Expose not your want to one of a four countenance, for you will be distressed by his ill-nature. If you disclose the sorrows of you heart to any one, let it be to him whose pleasant countenance will assure you prompt payment."

TALE XIV.

There happened one year, such a drought at Alexandria, that men could not support it with patience; the doors of heaven were shut against the earth, and the lamentations of all creatures reached the sky. There was neither bird, beast, fish nor insect, which had not sent up its petitions to heaven. It is wonderful that the smoke of the aspirations from the hearts of all creatures, should not have collected in the form of clouds, and their tears been converted into an inundation of rain. In such a year an hermaphrodite (far be such an one from our friends!) as using words to describe him,

او ترک ادبست خاصه در حضرت بزرگان و بطریق اقبال از
سر آن در گذشتن هم نشاید که طایفه بر عجز گوینده چل
کنند پس بدین دو بیت اختصار کنیم که اندکی دلیل
بسیاری بود و مثنوی نهونه خرواری
قطعه

155

تتری گر کشد مُخَنَّت را تتریرا دگر نه باید کُشت
چند باشد چو جسر بغدادش آب در زیر و آدمی بر پشت
چنین شخصی که طرفی از نعمت او شنیدی در آن سال نعمت
بیکران داشت تنگدستان را سیم و زردادی و مسافران را سفره
160 نهاده گروهی درویشان از جور فاقه بجان آمده بودند
آهنگ دعوت او کردند و مشورت بهم آوردند سر از موافقت
باز زدیم و گفتیم

قطعه

نخورد شیر نیم خورده سگ و ر بسختی بهیرد اندر غار

is contrary to good breeding, especially in polite company. But at the same time, it is not proper to pass him over in silence, because some people might impute it to the ignorance of the relator. Therefore I shall abridge my meaning in the following verses. From a little we judge of much, an handful is a sample of an afs-load. If a Tartar should kill that hermaphrodite, no one could require his blood in retaliation. How long will he continue to resemble the bridge at Bughdad, which has water running under, whilst men are passing over it? This person, of whom I have given some description, was at that time possessed of immense wealth; amongst the needy he distributed gold and silver, and provided a table for the entertainment of travellers. A company of durwailhes, perishing with want, were inclined to have accepted his invitation, and came to ask my advice. I dissuaded them from their inclination, and said, "The lion will not eat the dog's leavings, although he should perish with hunger in his den.

تن به بیچارگی و گرسنگی بنه و دست پیش سیغله مدار 165

گر فریدون شود بنعبت و مال بی هُزرا بهیچ کس مشهار
پرنیان و نسبیج بر نانا اهل لا جور و طلاست برد یوار

حکایت ۱۵

حاتم طائی را گفتند از خود بزرگتر همت در جهان دیده یا
شنیده گفت روزی چهل شتر قربان کرده بودم و با امرای 170

عرب بکوشه صحرا بیرون رستم خار کنی را دیدم که پشته خار
فراهم آورده گفتم به بهانی حاتم چرا نروی که حلقی بر سباط
او گرد آمده اند گفت

پیت

هر که نان از عسل خویش خورد مَنّت حاتم طائی نبـرد 175
من او را بهیبت و جوانبرد ی برتر از خود یدم

حکایت ۱۶

موسیٰ پیغمبر علیہ السلام د رویشی را دید که از برهنگی

In the present case, submit to the pangs and cravings of hunger, and hold not up your hand to implore charity from a mean wretch. If a man destitute of virtue should equal Feridoon in wealth, and power, yet account him no body. The variegated silk and fine linen on the back of a blockhead, are lapis lazuli and gold on a wall."

TALE XV.

They asked Hatim Tai, if he had ever seen or heard of any person in the world more noble minded than himself. He replied, " One day, after having sacrificed forty camels, I went along with an Arab chief to the skirt of a desert, where I saw a labourer who had made up a bundle of thorns; whom I asked why he did not go to the feast of Hatim Tai, to whose table people were repairing in crowds? he answered, whosoever eateth bread from his own labour, will not submit to be under obligation to Hatim Tai. I considered this man as my superior in generosity and liberality."

TALE XVI

Moses the prophet, upon whom be peace, saw a durwaish, who for want of cloaths,

بريك اندر نهان شده بود گفت يا موسي دعائي بكن تا
 180 خدای تعالی مرا کفاف دهد که از بیطاقتي بجان آمدم
 موسي عليه السلام دعا کرد تا حق تعالی او را دستگاهي
 داد پس از چند روزي که از مناجات باز آمد دیدش گرفتار
 و خلقي انبوه بر او گرد آمده گفت این را چه حالتست گفتند
 خبر خوردن و عربده کرده و يکي را کشته اکنون قصاص میکنند

بیت

185

گر به مسکین اثر پرداز داشتی تخم کُنْجشک از جهان برداشتی
 عاجز باشد که دست قدرت یابد برخیزد و دست عاجزان برتابد
 موسي عليه السلام بحکمت جهان آفرین اقرار کرد و از تجاسر
 خویش استغفار و آیت ولو بسط الله الرزق لعباده لبغوا
 190 في الارض برخواند

بیت

ما ذا اخاضك يا مغرور في الخطر حتى هلكت فليت النمل لم يطار

had hidden himself in the sand: he said, "O Moses, implore God to bestow on me a subsistence, for I am perishing in distress." Moses prayed, and God granted him assistance. Some days after, when Moses was returning from performing his devotions, he saw the durwaish apprehended, and a crowd of people gathered round him. On inquiring what had happened to him; they replied, "having drunk wine, he made a disturbance and killed a man: now they are going to exact retaliation." If the poor cat had wings, she would not leave a sparrow's egg in the world; and if a mean wretch should happen to get into power, he would become insolent, and twist the hands of the weak. Moses acknowledged the wisdom of the Creator of the universe, and asked pardon for his boldness; repeating the following verse of the Koran, "If God were to open his stores of subsistence for his servants, of a truth they would rebel on the earth." O vain man, what hast thou done to precipitate thyself into destruction? Would that the ant had not been able to fly!

نظم

سِفله چو جاه آمد و سیم و زرش سیلی خواهد بضرورت سرش
این مثل آخر نه حکیهی ز دست مورهبان به که نباشد پرش 195

حکایت

پدر را غسل بسیار ست ولیکن پسر گرمی دارست

بیت

آنکس که توانگرت نپسرد اند او مصلحت تو از تو بهتر داند

200

حکایت ۱۷

اعرابی را دیدم در حلقه جوهریان بصره حکایت هبی کرد
که وقتی در بیابان راه شتم کرده بودم و از زاد راه بامن
چیزی نهانده بود و دل بر هلاک نهاده بودم که ناگه کیسه
یافتم پُر از مروارید هرگز آن ذوق و شادی فراموش نکنم که
پنداشتم که گندم بریانست و باز آن تلخی و ناامیدی که معلوم 205
کردم که مروارید ست

When a mean wretch obtains promotion and wealth, of a truth he requires a thump on the head. Is not this the adage of a sage? It were better for the ant not to have wings. Our heavenly father hath honey in abundance, but his son is affected with a feverish complaint. He who doth not make you rich, knoweth what is good for you, better than you do yourself.

TALE. XVII.

I saw an Arab fitting in a circle of Jewellers of Basrah, and relating as follows, "Once on a time, having missed my way in the desert, and having no provisions left, I gave myself up for lost: when I happened to find a bag full of pearls, I shall never forget the relish and delight that I felt on supposing it to be fried wheat; nor the bitterness and despair which I suffered, on discovering that the bag contained pearls.



قطعه

در بیابان خشک و ریگ روان تشنه را در دهان چه در چه صدف
مرد بی توشه کاو فتاد از پای در کمر بند او چه زر چه خرف

حکایت ۱۸

210

یکی از عرب از غایت تشنگی هبی گفت

نظم

یا لیت قبل میتی یوما افوز بهنیتی
نهر تلام رکبتی فاضل املا قربتی

215 هیچنین در قاع بسیط مسافر کم شده بود و قوت و قوتش نهانده

و در می چند بر میان داشت بسیار بگردید راه بجای نبرد

و بسختی هلاک شد طایفه پرسیدند در مه پایش رویش نهاده دیدند

و بر خاک نبشته

In the parched desert of quick sands, pearls or shells, in the mouth of the thirsty traveller, are alike unavailing. When a man destitute of provisions is fatigued, it is the same thing to have in his girdle gold or potsherds?"

TALE. XVIII.

An Arab labouring under excessive thirst exclaimed, "I wish that for one day before my death, this my desire may be gratified: that a river dashing its waves against my knees, I may fill my leather sack with water."

In like manner a traveller who had lost his way in the great desert, had neither strength nor provisions remaining; but a few direms in his girdle. He had wandered about a long time without finding the road, and perished for want. A company of men arrived, and saw the direms lying before his face, and the following words written on the ground.

O o.

قطعه

گره به زر جعفري دارد مرد بی توشه بر نکیرد کام 220
در بیابان حقیر سوخته را شلغم پخته به که نقره خام

حکایت ۱۹

هرگز از دور زمان ننالیده بودم و روی از گردن آسمان در هم
نکشیده مگر وقتی که پایم بر هنه بود و استطاعت پای پوشی نداشتم
بجامع کوفه در آمدم و لنگ یکی را دیدم که پای نداشت سپاس 225
و شکر نعمت حق بجای آوردم و بر بی کفشی صبر کردم

قطعه

مرغ بریان با چشم مردم سیر که تر از برگ تره بر خوانست
و آن که را دستگاه و قدرت نیست شلغم پخته مرغ بریانست

230

حکایت ۲۰

یکی از ملوک باتنی چند از خاصان در شکارگاهی بزمستان ار

"If the man destitute of food were possessed of pure gold, it would avail him nothing. To a poor wretch in the desert, parched with the heat of the sun, a boiled turnip is of more value than virgin silver."

TALE XIX.

I never complained of the vicissitudes of fortune, nor murmured at the ordinances of heaven, excepting once when my feet were bare, and I had not the means of procuring myself shoes. I entered the great mosque at Cufah with a heavy heart, when I beheld a man who had no feet. I offered up praise and thanksgiving to God, for his bounty towards men; and bore with patience the want of shoes. A broiled fowl in the eyes of one who has satisfied his appetite, is of less estimation, than a leaf of greens on a dish, but to him who hath not the means of procuring food, a boiled turnip is equal to a broiled fowl.

TALE XX.

A certain king, attended by some of his principal nobility, on a hunting party, in the winter, was benighted at a long distance from any town. Having discovered the cottage of a pea-

عبارت دُور افتاد شب در آمد خانه دهقانی دیدند ملک گفت شب
 اینجا رویم تا زحمت سرماند باشد یکی از وزرا گفت لایق قدر
 پادشاهان نباشد التجا بخانه دهقانی رکبک بُردن اینجا خیمه زنیم
 235 و آتش افروزیم دهقانرا خبر شد ما حضری از طعام ترتیب کرد و پیش
 سلطان بُرد و زمین خدمت ببوسید و گفت قدر بلند سلطان بدین
 قدر نازل نشدی ولیکن نخواستند که قدر دهقان بلند شود ملک
 را سخن گفتن او مطبوع آمد شبانگاه به منزل او نقل کردند بامدادان
 خلعت و نعبتش بخشید شنیدم که در رکاب ملک قدمی چند
 240 میرفت و میگفت

قطعه

ز قدر و شوکت سلطان نگشت چیزی کم
 ز التفات بهر پادشاهان سرای دهقانی
 کلاه گوشه دهقان بافتاب رسید
 245 که سایه بر سرش افکند چون توسلطان

fant, the king said, "let us go there for the night, that we may not suffer inconvenience from the cold." One of the courtiers replied, "it is beneath the dignity of a monarch to take shelter in the cottage of a mean peasant; we will pitch a tent on this spot, and light a fire." The peasant being apprized of the circumstance, prepared such food as he could provide, which he brought, and presented to the king, and kissing the earth said, "The Sultan's high dignity will not suffer any degradation by this condescension; but these gentlemen are not willing that the peasant's humble state should be exalted." The king approved of his speech, and passed the night in the cottage. In the morning, he bestowed on the peasant a dress and money. I heard that he accompanied the king's stirrup a few paces, and said, "The king's dignity and splendor have not suffered any diminution by his condescension in suffering himself to be entertained under the peasant's roof, but the corner of the rustic's cap has been exalted to the sun, by such a monarch having overshadowed his head."

حکایت ۲۱

کدای هول را حکایت کنند که نعبت وافر داشت یکی از ملوک
گفت می نباید که مال بیکران داری و ما را مهی هست اگر برخی
ازان دستگیری کنی بحکم عاریت چون ارتفاع ولایت رسد وفا کرده 250
شود گفت لایق قدر بلند خداوند جهان نباشد دست همت
بمال چون من گدای آلودن که جو جو فراهم آورده ام گفت
غم نیست که بتاتار میدهم که الخبیثات للخبیثین

بیت

قالوا عجین الکلس لیس بطاهر قلنا نسد به شقوق البرز 255

بیت

گر آب چاه نصرانی نه پاکست جهود مُرده میشویم چه پاکست
شنیدم که سر از فرمان ملک باز زد و حجت آوردن گرفت و شوخ
چشمی کردن ملک فرمود تا مضبون خطاب از و بزجر و توبیخ
مستخلص کردند

260

TALE XXI.

They tell a story of a horrible mendicant, who was possessed of considerable wealth. A certain king said to him, "it appears that you are exceedingly rich, and as I have a pressing demand, if you will assist me with a small sum out of your wealth, by way of loan, when the public finances are in a flourishing state, I will repay you." He replied, "it does not suit the high dignity of the Lord of the world to soil the hand of ambition with money belonging to such a beggar as myself, who has collected it grain by grain." He replied, "don't distress yourself on that account, as I shall pay it away to the Tartars. Filthy things are fit for those who are impure. They say that dung does not make clean plaster, and we answer that we want it to stop dirty holes. If the water of a well belonging to a Christian is impure, what signifies this, if we use it to wash the corpse of a Jew?" I heard that he slighted the king's command, began to dispute, and to behave with insolence. Whereupon the king ordered that the subject of disputation should be taken from him with violence and reproach.

مثنوي

بلطافت چو بر نیاید کار سر به بی حرمتی کشد ناچار
هر که بر خویشتن نه بخشاید گر نه بخشد برو کسی شاید

حکایت ۲۲

265 بازار گانی را دیدم که صد و پنجاه شتر بار داشت و چهل بنده

و خدمتگار شبی در جزیره کیش مرا بحجره خویش برد و همه

شب نیار امید از سخنهای پریشان گفتن که فلان انبازم

بترکستانست و فلان بضاعت بهندستان و این کاغذ قبالة

فلان زمین است و فلان چیز را فلان ضمیمه گاه گفتی که خاطر

270 اسکندریه دارم که هوای خوشست و گاه گفتی نه که دریای

مغرب مشوشست سعد یا سفری دیگر در پیشست اگر آن کرد

شود بقیّت عمر خود بگوشه بنشینم و ترک تجارت کنم گفتم

آن کدام سفر است گفت گوگرد پارسی بچین خواهم بردن

شنیدم آنجا که عظیم قیمت دارد و از آنجا کاسه چینی بروم

When an affair cannot be accomplished by kind treatment, it becomes necessary to effect it by harshness. When a person is not ready to contribute of himself, it is proper that some one should force him.

TALE XXII.

I saw a merchant who possessed one hundred and fifty Camels laden with merchandize, and fifty slaves and servants. One night, in the island of Kish, he entertained me in his own apartment, and during the whole night did not cease talking foolishly, saying, "I have such and such property in Turkistan, and such goods in Hindoostan; these are the title deeds of such a piece of ground; and for this matter, such an one is security." Sometimes he would say, "I have an inclination to go to Alexandria, the air of which is very pleasant; then again, no I will not go, because the Mediterranean sea is boisterous. O Sâdy, I have another journey in contemplation, and after I have performed that, I will pass the remainder of my life in retirement, and leave off trading." I asked what journey it was. He replied, "I want to carry Persian brimstone to China, where I have heard it bears a very high price; from thence I will transport China-ware to Greece;

و ديباي رومي بهند و يولاد هندی بحلب و آبگينه حلبی 275
 به بين و برد يپاني بپارس و ازان پس ترک تجارت کنم
 و بدوگاني بنشينم چندی ازین مالىخوليا فروخواند که
 پيش طاقت گفتنش نهاند گفت ای سعدی تو نیز سخني بگوي
 از آنها که دیده و شنیده گفتم

280

نظم

آن شنیدستی که در صحراي غور بار سالاري بيفتاد از ستور
 گرفت چشم تنگ دنیا دار را یا قناعت پُر کند یا خاک گور

حکایت ۲۳

مالدار را شنیدم که به بخل چنان مشهور بود که حاتم طائي
 بسخا ظاهر حالش بنوعيت آراسته و خست نفس جبلي در نهادش 285
 همچنان متبکن که ناني بجائي از دست ندادي و گربه
 ابي هريره را بلقبه ننواختي و سگ اصحاب کف را استخواني

and take the brocades of Greece to India ; and Indian steel to Aleppo ; the glass-ware of Aleppo, I will convey to Yemen, and from thence go with striped cloths to Persia ; after which I will leave off trade, and sit down in my shop." He spoke so much of this foolishness, that at length, being quite exhausted, he said " O Sâdy, relate also something of what you have seen and heard." I replied, " have you not heard, that once upon a time, a chief, as he was travelling in the desert of Ghoor, fell from his camel? He said that the covetous eye of the wordly man is either satisfied through contentment, or will be filled with the earth of the grave."

TALE XXIII.

I heard of a certain rich man, who was as notorious for parsimony, as Hatim Tai for liberality. His external form was adorned with wealth, but the meanness of his disposition was so radicated, that he never gave even a loaf of bread to any one ; he would not have bestowed a scrap on the cat of Abu Horaira, nor thrown a bone to the dog of the companions of the cave.

نہند اختی فی الجبلہ خانہ اورا کسی ندیدی درکشادہ و
سفرہ اورا سرکشادہ

بیت

290

درویش بجز بوی طعامش نشیدی
مرغ از پس نان خوردن اوریزہ نجیدی
شنیدم کہ درد ریای مغرب راہ مصر برگرفته بود و خیالی
فرعونی در سر قولہ تعالی حتی اذا درکہ الغرق ناگاہ
295 باد مخالف گرد کشتی برآمد چنانکہ گفتہ اند

بیت

باطبع ملولت چہ کند دل کہ نسازد
شرطہ ہمہ وقتی نبود لایق کشتی
دست دعا بر آورد و فریاد بی فایدہ کردن شرفت قال اللہ
300 تعالی فاذا ركبوا فی الفلک دعوا للہ

In short, no one ever saw his door open, nor his table spread. A durwaisb never knew his victuals, excepting by the smell; no bird ever picked up any crumbs that fell from his table. I heard that he was sailing on the Mediterranean sea towards Egypt, with all the pride of Pharaoh in his imagination, according to the word of God, "until the time that he was drowned." Suddenly a contrary wind assailed the ship in the manner as they have said, "What can the heart do that it may not accord with your sorrowful disposition, the wind is not always favorable for the ship." He lifted up the hands of imploration, and uttered ineffectual lamentations. God hath said, "When you embark on ships offer up your prayers unto the Lord.

بیت

دست تصرع چه سود بنده محتاج را
وقت دعا بر خدا وقت کرم در بغل

قطعه

از زروسیم راحتی برسان خویشتن هم تبتعی برگیر 305
دان که این خانه از تو خواهد ماند خشتی از سیم و خشتی از زرگیر
آورده اند که در مصراق ارب درویش داشت ببقیت مال او
توانگر شدند و جامه های کهن بهر گ او بدریدند و خرود میاطی
ببریدند هم در آن هفته یکی را دیدم از ایشان بر باد پای روان
و غلامی پری پیکر در پای او روان با خود گفتم 310

قطعه

وه که گر مرده باز گردیدی بیسان قبیلہ و پیوند
رد میراث سخت تر بودی وارثانرا ز مرگ خویشاوند
بسا بقه معرفتی که میان ما بود آستینش بکشیدم و گفتم

Of what benefit will it be to the servant, in the time of need, to lift up his hands in imploration, which are extended during prayers, but when any favor is wanted are folded under his arms? Bestow comfort on others with silver and gold, and from thence derive also benefit yourself. Know thou, that this edifice of your's will remain, use therefore bricks of gold, and bricks of silver." They have related, that he had poor relations in Egypt, who were enriched with the remainder of his wealth. At his death they rent their old garments, and made up silk and damasks. In that same week, I saw one of them riding a fleet horse, with an angelic youth running after him. I said, "Alas if the dead man should return amongst his tribe and relations, the heirs would feel more sorrow in restoring him his estate, than they suffered on account of his death." On the strength of the acquaintance which had formerly subsisted between us, I pulled his sleeve, and said,

بخور ای نیک سیرت سره مرد کان ننگون بخت گرد کرد و نخورد

حکایت ۲۲

صیاد ضعیف را ماهی قوی در دام افتاد طاقت ضبط آن
نداشت ماهی برو غالب آمد و دام از دستش دور بود و بر رفت

قطعه

320

شد غلامی که آب جوی آورد آب جوی آمد و غلام ببرد
دام هر بار ماهی آوردی ماهی این بار رفت و دام ببرد
دیگر صیادان در ریغ خوردند و ملامتش کردند که چنین

صیدی در دامت افتاد و نتوانستی نگاه داشتن گفت ای

325 برادران چه توان کرد که مرا روزی نبود و ماهی را همچنان

روزی مانده بود

حکایت

صیاد بی روزی در دجله ماهی نگیرد و ماهی بی اجل بر

خشکی نه میرد

"Enjoy thou, O good man of happy endowments, that wealth, which the late possessor accumulated to no purpose."

TALE XXIV.

A powerful fish fell into the net of a debilitated fisherman, who not being able to hold it, the fish got the better of him, snatched the net out of his hand, and escaped. A boy went to fetch water from the river; the flood tide came in, and carried him away. The net had hitherto always taken the fish, but this time the fish escaped and carried away the net. The other fishermen grieved at the loss, and reproached him, that having such a fish in his net, he had not been able to hold it. He replied, "Alas my brethern! what could be done, seeing it was not my lucky day, and the fish had yet a day remaining? A fisherman without luck, catcheth not fish in the Tigris, neither will the fish without fate, expire on the dry ground."

دست و پا بریده هزار پائی را بگشت صاحب دلی برو بگذشت
و گفت سبحان الله با هزار پای که داشت چون اجلش فرا رسید
از بی دست و پای نتوانست گریخت

مثنوی

چو آید ز پی دشمن جانستان به بندد اجل پای مرد دوان 335
در اندم که دشمن پیاپی رسید کبان کیانی نشاید کشید

حکایت ۲۶

ابلهی را دیدم سپین و خلعتی در بر ثبین و مرکب تازی در
زیر و قصب مصری بر سر کسی گفت ای سعدی چگونه می بینی
این دیبای معلم بر این حیوان لایعلم گفتم خطی زشتست که 340
باب زر نوشتست

بیت

قد شابه بالوری حمار عجل جسد اله خوار

TALE XXV.

One who had neither hands nor feet having killed a millepede, a pious man passing by said, "Holy God, although this had a thousand feet, yet when fate overtook him, he could not escape from one destitute of hands and feet. When the enemy who seizes the soul comes behind, fate ties the feet of the swift man. At that moment when the enemy attacks us behind, it is needless to draw the Kianyan bow.

TALE XXVI.

I saw a fat blockhead clad in a rich dress, and mounted on an Arab horse, with fine Egyptian linen round his head. Some one said, "O Sady, what is your opinion of this notable dress on this ignorant brute?" I replied, "it is like bad writing executed in water gold. In truth amongst men he is an Als with the form and bleating of a Calf.

قطعه

345 باد می نتوان گفت ماند این حیوان

مگر در اعـه و دستار و نقش بیرونش

بگرد در هبه اسباب و ملک هستی او

که هیچ چیز نیابی حلال جز خونش

قطعه

350 شریف اگر متضعف شود خیال مبر

که پایگاه بلندش ضعیف خواهد شد

در آستانه سیمین بهیخ زر بزنند

گمان مبر که یهودی شریف خواهد شد

حکایت ۲۷

355 دزدی گدائی را گفت شرم نداری که از برای جوی سیم

دست پیش هر لیم دراز میکنی گفت

بیت

دست دراز پی یک حبه سیم به که بپرند بدانگی ونیم

You cannot say this brute resembles a man, excepting in his garment, his turband and external form; of all his property, estate and bodily faculties, it is not lawful to take any thing but his blood. If a man of noble birth should happen to be poor, imagine not that his dignity will be thereby lessened; but should a Jew be so rich as to drive a gold nail into his silver threshold, do not on that account esteem him noble."

TALE XXVII.

A thief said to a mendicant, "are you not ashamed to hold out your hand to every sordid wretch to obtain a grain of silver?" He replied, "It is better to stretch out the hand for a grain of silver, than to have it cut off for having stolen a dang and a half."

حکایت ۲۸

مشت زنی را حکایت کنند که از دهر مخالف بجان آمده 360
 بود و از حلق فراخ و دست تنگی بفرغان و شکایت پیش پدر برد
 و اجازت خواست که عزم سفر دارم تا مگر بقوت بازو دامن
 کامی بکف آرم

بیت

365 فضل و هنر ضایعست تا نبایند
 عود بر آتش نهند و مشک بسایند
 پدر گفت ای پسر خیال محال از سر بدر کن و پای قناعت در
 دامن سلامت کش که بزرگان گفته اند دولت نه بکوشید نیست
 چاره کم جوشید نیست

بیت

370 کس نتواند گرفت دامن دولت بزور
 کوشش بی فایده ست و سبه بر ابروی کور

TALE XXVIII.

They tell a story of a wrestler, who from adverse fortune was reduced to the extremity of misery. With a craving appetite, and destitute of the means of subsistence, he came complaining to his father, and requested leave to travel, if perchance by the strength of his arm, he might be able to accomplish his wishes. Talents and skill are of no value without being exhibited; they put lignum aloes on the fire, and rub musk. The father said, "O son get out of your head impracticable imaginations, and draw back the foot of contentment within the skirt of safety, for the sages have said. Riches are not to be obtained by bodily exertion, but the remedy against want is to moderate our desires. No one can seize the skirt of wealth by force, it is lost labour to anoint the eyes of the blind with salve.

بیت

اگر بهر سرمویت هنر دوصد باشد
هنر بکار نیاید چو بخت بد باشد

375

بیت

چه کند زورمند وارثون بخت
بازوی بخت به که بازوی سخت

پسر گفت ای پدر فواید سفر بسیار است از نزهت خاطر و جذب
380 فواید و دیدن عجایب و شنیدن غرایب و تفرج بلدان
و مجاورت خلان و تحصیل جاه و ادب و مزید مال و مکسب و
معرفت یاران و تجربت روزگار آن چنانکه سالکان طریقت
گفته اند

قطعه

385 تابد و کان و خانه در گروی هرگز ای خام آدمی نشوی
برواند ر جهان تفرج کن پیش از آن روز که جهان بروی

If every hair of your head possessed two hundred accomplishments, they would be of no use when fortune is unpropitious. What can a strong but unfortunate man do? The arm of fortune is better than the arm of strength." The son said, "O father! the advantages of travelling are many, the recreation of the mind, profitable attainments, to see wonders, and to hear strange things; the view of cities; the conversation of mankind, the acquisition of honor, and attainment of manners, the increase of wealth, the means of gaining a livelihood, forming intimate connections, and the experience of the world, in the manner as has been observed by men of piety "As long as you stick to your shop, and to your house, never, O simpleton, will you become a man. Go and travel over the world, before the time shall arrive for your quitting it."

R r.

پدر گفت ای پسر منافع سفر برین نهط که گفتی بسیارست
ولیکن پنج طایفه را مُسَلِّست اول بازرگانی که با وجود
نعمت و مکنّت و غلامان و کنیزکان دلاویز و شاگردان چابک
دارد هر روز بشهری و هر شب بهقامی و هر دم بتفرج گاهی 390
از نعیم دنیا متمتع شود

قطعه

منعم بکوه و دشت و بیابان غریب نیست
هر جا که رفت خیمه زد و خوابگاه ساخت
و آنرا که بر مراد جهان نیست دسترس 395
در زاد و بوم خویش غریبست و ناشناخت
ووم عالی که بهنطق شیرین و قوت فصاحت و مایه بلاغت
هر جا که رود بخد متش اقدام نمایند و اکرام کنند

قطعه

وجود مردم دانا مثال زرطلاست که هر کجا که رود قدر و قیبتش دانند 400

X | The father made answer, " O son, the advantages of travelling in the manner that you have set forth are doubtless very great; but most especially so for five classes of men: First, The merchant, who possessing wealth and dignity, with beautiful slaves and handmaids and active servants, may pass every day in a new city, and every night in a different place, and may every minute in delightful spots recreate himself with worldly luxuries: The rich man is not a stranger, neither in the mountains nor in the deserts, wherever he goes he pitches his tent and takes up his quarters: whilst he who possesses not the comforts of life, but is destitute of the means of supporting himself, is a stranger, and unknown in his native country. Secondly, a learned man, who on account of his sweet speeches, powerful eloquence, and store of knowledge, wherever he goes is universally sought after, and respected.

بزرگ زادۀ نادان بشهر و اماند که در دیار غریبش به هیچ نستانند
 سیوم خوب روی که درون صاحب دلان به مخالطت او میل کنند و
 صحبتش را غنیهت شناسند و خد متش منت دانند که گفته اند
 اندکی جبال به از بسیاری مال روی زیبا مرهم دل های خسته
 405 است و کلید درهای بسته

قطعه

شاهد انجا که رود عزت و حرمت بیند
 و برانند بقهرش پدر و مادر خویش
 پرطاوس در اوراق مصاحف دیدم
 گفتم این منزلت از قدر تومی بینم بیش
 گفت خاموش که هر کس که جمالی دارد
 هر کجا پای نهد دست ندارندش پیش
 نظم

410

چون در پسر موافقت و دلبری بود
 اندیشه نیست گر پدر از وی بری بود

415

The presence of a wife man resembles pure gold, because whithersoever he goeth, they know his intrinsic value and consequence. An ignorant son of a rich man, is like leather-money passing current in a particular city, but which in a foreign country no one will receive for any thing. Thirdly, the beautiful person, to whom the hearts of the virtuous are inclined, set a high value on his company, and consider it an honor to do him service. According to the saying, a little beauty is preferable to great wealth. A beautiful person is the balm for a wounded heart, and is the key of the locked door. The beautiful person, whithersoever he goes, meets with honor and respect, even if his father and mother should turn him out with displeasure. I saw a peacock's feather in the leaves of a Koran. I said, I consider this an honor much greater than your quality deserves. He replied, be silent, for whosoever has beauty, wherever he puts his foot, doth not every one receive him with respect? The son who is endowed with elegance and beauty, careth not for his father's anger.

او گوهرست گوشتش در میان مباح

در یتیم را همه کس مشتري بود

چهارم خوش آوازی که بکنجره د اودی آب از جریان و

مرغ از طیران باز دارد پس بوسیلت این فضیلت دل مردمان

صید کند و ارباب معنی بهناد مت اورغت نباید

420

بیت

سبعي الي حسن اغانی من ذا الذي جس البثاني

قطعه

چه خوش باشد آواز نرم و خرم

425

بگوش حریفان مست صبح

به از روی خوبست آواز خوش

که آن حظ نفسست و این قوت روح

پنجم پیشه وری که بسعی باز و کفافی حاصل کند تا اب روی

از بهر نان ریخته نشود چنانکه خرد مندان گفته اند

He is a rare pearl, let him not remain in the parent shell ; and of a precious pearl, every one will be the purchaser. Fourthly, a sweet finger, who with the throat of David arrests the waters in their course, and suspends the birds in their flight ; consequently, by the power of this perfection, he captivates the hearts of mankind in general, and the religious are desirous of associating with him. My attention is engaged in listening to a sweet voice, who is this beautiful person playing on the double chord ? How delightful is a tender and plaintive voice at the dawn of day, in the ears of those intoxicated with love ! A sweet voice is better than a beautiful face ; for the one gives sensual delight, and the other invigorates the soul. Fifthly, The mechanic, who gains subsistence by the labour of his arm, that his good name may not be disgraced by the want of bread. According to this saying of the wife.

قطعه

430

گر بغریبی رود از شهر خویش سختی و محنت نبرد پینه دوز
و بر بخرابی قند از مملکت گرسنه خسپه ملک نیم روز

چنین صفتها که بیان کردم در سفر موجب جمعیت خاطرست
و داعیه طیب عیش اما آنکه ازین جمله بی بهره است بخیال

435 باطل در جهان برو و دیگر کس نام و نشان نشنود

قطعه

هر آن که گردش گیتی بکین او برخواست

بغیر مصلحتش رهبری کند ایام

کبوتری که دگر اشیان نخواهد دید

قصا هبی بردش تابسوی دانه و دام

440

پسر گفت ای پدر قول حکما را چه گونه مخالفت کنم که گفته

اند رزق اگر چه مقسومست با سبب حصول آن تعلق

شرطست و بلا اگر چه مقدرست از ابواب دخول ان احتراز

واجب

If a mechanic goes a journey from his own city, he suffers not difficulty nor distress, but if the king of Neemroze should wander out of his kingdom, he would sleep hungry. The abovementioned qualities, which I have explained, are the means of affording comfort to the mind in travelling, and are the bestowers of sweet delight; but he who does not possess them, will enter the world with vain expectations; and no one will hear his name, nor see any signs of him. Whomsoever the revolutions of heaven in malice afflict, the world betrays. The pigeon who is not to see his nest again, fate conducts to the grain and snare. The Ion said, "O father how can I contradict another maxim of the sages, which says, The necessaries of life are distributed to all, yet the attainment thereof requires exertion, and although misfortune is decreed, it is our duty to shun the way by which it enters.

رزق هر چند بی گمان برسد شرط عقلست جستن از درها

گرچه کس بی اجل نخواهد مرد

تو مرو در دهان اژدها

درین صورت که منم باپیل دمان بزخم و با شیر زبان پنجه

درا فکنم مصلحت آنست که سفر کنم که ازین پیش طاقت بی 450

نوابی ندارم

چون مرد در قتاد زجای و مقام خویش

دیگر چه غم خورد همه آفاق جای اوست

شب هر توانگری بسرای همی برد

درویش هر کجا که شب آمد سرای اوست

این بگفت و هبت خواست و پدر را وداع کرد و روان شد و در

هنگام رفتن شنیدندش که میثفت

Although our daily bread doubtlessly may come to us, yet reason requires that we should seek it out of doors. Although no one can die before it is decreed by fate, you have no occasion to run into the jaws of the dragon. In my present situation, I am able to encounter a furious elephant, and to combat a devouring lion, and I have besides this inducement to travel, that I am no longer able to suffer indigence. When a man falls from his rank and dignity what has he more to concern himself about, he is a citizen of the world. A rich man repairs at night to his palace, but wheresoever the durwaish is overtaken by night, that place is his inn." This he said, took leave of his father, asked his blessing, and departed. At his departure, he was heard to say,

بیت

460 هنر و رکه بختش نباشد بکام بجایی رود گش ندانند نام
تا برسید بکنار آبی که سنگ از صلابت او بر سنگ هبی آمد
و آوازش بغر سنگ هبی رفت

بیت

465 سه‌بگین آب که مرغ آبی دروایین نبود
کمترین موج آسیا سنگ از کنارش در زبود
گروهی مردمان را دید که هر یک بقراضه در معبر نشسته و
رخت سفر بسته جوانرا دست عطا بسته بود زبان ثنا برکشود
چندان که زاری کرد یاری نکردند و گفتند

بیت

470 بی‌زرتوانی که کنی برگس زور
ور زرداری بزور محتاج نه

ملاح بی‌مروت ازو بخندد بر گردید و گفت

"The artist to whom fortune is not propitious, goeth to a place where his name is not known." He travelled until he arrived on the banks of a river, so rapid that stones dashed against stones, and the noise was heard at many miles distance. It was a tremendous water, in which even water fowls were not in safety; and the smallest of its waves, would impel a millstone from the shore. He saw a number of people sitting at the ferry, each of whom had a small piece of money, and they were making up their bundles for the passage. The young man, having no money, used supplications, but without effect, they saying, "You cannot here commit violence on any one, and if you have money there is no need of force." The inhuman boat-man laughed at him, and turned away saying,

بیت

475 زرنه اری نتوان رفت بنور از دنیا
 زورده مرده چه باشد زر یکمرد بیار
 جواترا ازین طعنه دل بهم برآمد خواست که از و انتقام کشد
 کشتی رفته بود آواز داد که اگر بدین جامه که پوشیده ام
 قانع شوی دریغ نیست ملاح طبع کرد کشتی را بازگردانید

بیت

480 بدوزن ثره دیده هوشمند در ارد طبع مرغ و ماهی به بند
 چند آنکه دست جوان بریش و گریبان ملاح رسید او را بخود در
 کشید و بی محابا فرو گرفت یارش از کشتی بدر آمد که پشتی
 کند همچنان در شتی دید پشت بگردانید مصلحت آن دیدند
 که با او مصلحت کنند و با جرت کشتی میساختند

485

مثنوی

چو پر خاش بینی تحیل بیار که سهلی به بند در کارزار
 لطافت کن آنجا که بینی ستیز نیارد قز نـرم را تیغ تیز
 "You have no money, and you cannot cross the river by means of your strength. Of what avail is the strength of ten men? bring the money of one." The young man incensed at this sarcasm, wished to be revenged on him. The boat had put off, he called out, "if you will be satisfied with this garment, which I have on my back, I will freely give it you." The boat-man being greedy, brought back the boat. Covetousness sews up the eye of the cunning; and covetousness brings both bird and fish into the net. As soon as the young man's hands were in reach of the boat-man's beard and collar, he dragged him towards him and knocked him down without ceremony. One of his comrades stepped out of the boat to help him, but experienced such rough treatment that he desisted. They both thought it advisable to pacify the young man, and compromised with him for the fare. When you see fighting, be peaceable, for a peaceable disposition, shuts the door of contention. Oppose kindness to perverseness, the sharp sword will not cut soft silk.

بشیرین زبانی و لطف و خوشی توانی که پیلای بهویی کشتی
بعد رماضی بقدمش افتادند و بوسه چند بمنقاف بر سر و رویش
دادند و بکشتی را آوردند و روان شدند تا برسیدند بستونی که از

عبارت یونان در آب ایستاده بود ملاح گفت کشتی را خللی
هست یکی از شما که دل اور ترست و مردانه تر و زورمند تر باید
که برین ستون بروی و ریسبان کشتی بگیرد تا عبارت کنیم جوان
بغور دل لوری که در سر داشت از خصم دل آزرده نیندیشید
495 و قول حکما را کار نغرمود که گفته اند هر که را رنجی بدل
رسانیدی اگر در عقب آن صد راحت برسانی از یادش آن
یک رنج ایمن مباش که پیکان از جراحت بد آید و آزار
در دل بباند

قطعه

چه خوش گفت یکتاش با خیلش 500

چو دشمن خراشیدی ایمن مباش

By using sweet words, and gentleness you may lead an elephant with a hair. In expiation of what had happened, they fell at his feet, and after bestowing hypocritical kisses on his hands and face, brought him into the boat, and carried him over, until they came to a pillar of Grecian building that stood in the river, when the boat-man called out "the boat is in danger, let one of you who is the strongest and most courageous get upon this pillar, and lay hold of the boat's rope, that we may save the vessel." The young man, in the vanity of his strength, of which he had boasted, thoughtless of the offended heart of his enemy, paid no attention to this maxim of the sages, "If you have committed an offence towards another, and should afterwards confer a hundred kindnesses, think not that he will forget to retaliate upon thee that single offence; for the arrow may be extracted from the wound, but the sense of injury still rankles in the heart." What excellent advice gave Yuktash to Khiltash. If you have scratched your enemy, do not consider yourself safe.

T t.

مشو ایمن که تنگ دل کردی
 چو ز دستت دلی بتنگ آید
 سنگ بر باره حصار مزن
 که بود کز حصار سنگ آید
 505
 چندان که مقود کشتی بر ساعد پیچید و بر بالای ستون رفت
 سلاح زمام از کفش در گسلانید و کشتی بر اند بیچاره در آنجا
 حیران بهاند روزی دوبلا و محنت دید و سختی کشید سیوم
 روز خوابش گریبان گرفت و آب انداخت بعد از شبانروزی
 بکنار اقتاد از حیاتش رمقی مانده بود برگ درختان خوردن 510
 گرفت و بیخ گیاهان بر آوردن تا اندکی قوت یافت سر در
 بیابان نهاد و برفت تا تشنه و گرسنه و بی طاقت بر سر چاهی رسید
 قومی را دید بر او گرد آمده بودند و شربتی آب پیشیزی می
 آشامیدند جوان را پیشیز نبود آب طلب کرد ابا کردند دست
 تعدی دراز کرد میسر نشد تنی چند را فرو گرفت مردان غلبه 515
 کردند و بی محابا بزدندش و مجروح کردند

When from your hand the heart of another hath suffered injury, expect not to be free from affliction thyself. Fling not a stone against the walls of a castle, lest per chance a stone may be thrown at you from the castle. As soon as he had gathered the rope round his arm, and had reached the top of the pillar, the boatman snatched the rope out of his hand and drove forward the vessel. The helpless young man remained astonished: for two days, he suffered much distress, and underwent great hardship; the third day sleep overpowered him and flung him into the river. After a day and a night he reached shore with some small remains of life. He fed on leaves of trees and roots of grafs, until he had somewhat recruited his strength, when he bent his course to the desert, and arrived thirsty and hungry, and faint at a well. He saw a number of people gathered round it, who were drinking a draught of water for a small piece of money. The young man, having no money, beseeched them for water, which they denying, he attempted to obtain it by force, but in vain; he knocked some of them down and beat them. They at length overpowered him, beat him unmercifully and wounded him.

قطعه

پیشه چوپر شد بزند پیل را با همه تن دی و صلابت که اوست
 مورچگان را چو بود اتفاق شیر ریان را بد رانند پوست
 520 بحکم ضرورت خسته و مجروح در پی کاروان افتاد و برقت
 شبانگاه بر سید ند به قاصی که از دزدان در خطر بود کاروانیان
 را دید لرزه بر اندام افتاده و دل بر هلاک نهاده گفت
 اندیشه مدارید که یکی منم درین میان که پنجاه مرد را
 جواب دهم و دیگر جوانان هم یاری دهند مرد مانرا بلا ف او
 525 دل قوی شد و بصحبت او شادمان گشتند و بزاد و آتش
 دستگیری کردند جوان را آتش معده بالا گرفته بود لقبه
 چند از سر اشتها تناول کرد و دمی چند آب اشامید تا دیو
 درونش بیارامید و خوابش در ربود و بخفت پیر مردی پخته
 و جهان دیده در کاروان بود گفت ای یاران من ازین
 530 بدرقه شما اندیشناکم نه چنان که از دزدان چنان که

A swarm of gnats will engage an elephant, notwithstanding all his strength and valour. The little ants when they meet with an opportunity, will strip off the skin of the fierce lion. Sick and wounded, he fell in with a Caravan, which from necessity he followed. In the evening they arrived at a place that was infested by robbers. He saw the people of the Caravan trembling through fear and looking as if they expected to die. He said be not afraid, for I am one amongst you, who will encounter fifty men, and other men will support me. The men encouraged by his boasting, rejoiced at being in his company, and they supplied him with victuals and drink. The cravings of the young man's appetite being very powerful, he eat and drank so much, that at length the inner demon was quieted, and being overpowered with fatigue, he fell asleep. An old experienced man, who had seen the world and was in the caravan said, " O companions, I am more afraid of your guard, than of the robbers, for

حکایت کنند که عربی را درمی چند گره آمده بود شب
از تشویش لوریان در خانه تنها خوابش نبرد ی یکی را از
دوستان بنزد خود برد تا وحشت تنهایی بدیدار او
منصرف گرداند شبی چند در صحبت او بود چندان که
بر درمهایش وقوف یافت ببرد و سفر کرد بامدادان عرب را 535
دیدند عریان و گریان گفتند حال چیست مگر آن درمهای ترا
دزد ببرد گفت لا والله بد رقه برد

قطعه

هرگز ایمن زمار نه نشستم
تا بدانستم آنچه خصلت اوست
زخم ندان دشنه بترست
که نباید بچشم مردم دوست
540

چه دانید ای یاران من که این جوان هم از جمله دزدان

they tell a story of an Arab who having collected together some money, would not sleep alone in his house, for fear of being robbed by the Lowrians, but got one of his friends to stay with him, from the apprehension he had of being alone. He staid with him several nights, but as soon as he got intelligence of the direms, he seized them, and made off. The next morning, they saw the Arab despoiled and lamenting. They asked what can be the matter, excepting that the thieves may have stolen your money: He replied, by God, not they, but the person who was the guard. I never thought myself secure from the serpent, because I knew his disposition; A wound from the teeth of an enemy is most severe, when it is given under the semblance of friendship. How do you know my friends but what this young man may be one of the thieves,

باشد و بعیاری در میان ما تعبیه شده تا بوقت فرصت یارانرا
545 خبر کند پس مصلحت آن می بینم که مراورا خفته بگذاریم و

برانیم جوانانرا تدبیر پیر استوار آمد و مهیبتی از مشیت زن
در دل گرفتند رخت برداشتند و جوانرا خفته بگذاشتند
انگاه خبر یافت که آفتاب بر کتفش تافت سر بر آورد و کاروانرا
رفته دید بسی بگردید و راه بجایی نبرد تشنه و بی نوا
550 روی بر خاک و دل بر هلاک نهاده می گفت

بیت

من ذایحد ثنی وزم العیس ما للغریب سوی الغریب انیس

بیت

در شتی کند با غریبان کسی که نابود باشد بغربت بسی
555 او درین سخن بود که پادشاه زاده در پی صیدی از لشکریان
دور افتاده بود و بالای سرش ایستاده این سخن شنید و در
هیاتش نظر کرد صورت ظاهرش پاکیزه دید و حالش پریشان

who by stratagem has introduced himself amongst us, in order that when he finds an opportunity, he may give intelligence to his comrades? my advice therefore is this, that we leave him asleep and depart." The advice of the old man was approved by his juniors, and as they were suspicious of this strong man, they took up their baggage, and leaving him asleep, departed. The young man, when the sun shone on his shoulders, lifted up his head, and discovered that the caravan was departed. He wandered about a long time without being able to find the road. Thirsty and without food, he laid his head on the ground, in a stile of despondency, "Who will converse with me, now that the yellow camels are departed? A traveller has no friend, besides a traveller. He is the readiest to distress a traveller, who has not himself experienced the difficulties of travelling." He was uttering this sentence, when the king's son, having lost his attendants in pursuit of game, happening to come to the spot, overheard him, and seeing him of a good appearance, and in distressed circumstances,

پرسیدش که از کجایی و بدین جای که چه گونه افتادی برخی ؟
از آن چه بر سرش گذرشته بود اعادت کرد ملک زاده را بر و رحم

560 آمد خلعت و نعبت داد و معتبدی همراه او کرد تا بشهر خویش

باز آمد پدرش بدیدن او شادمان شد و بر سلامت حالش

شکر گفت شبانکه از آنچه بر سر او رفته بود از حالت کشتی و جور

ملاح و روستاییان و غدر کاروانیان با پدر میگفت پدر گفت

ای پسر نگفتی در وقت رفتن که تهی دستان را دست د لیری

565 بسته است و پنجه شیری شکسته

بیت

چه خوش گفت آن تهیدست سلخشور

جوي زر بهتر از پنجاه من زور

پسر گفت ای پدر هراینه تارنج نبری گنج برنداری و تاجان

570 در خطر تنهی بر د شهن ظفر نیایی و تان انه پریشان نکنی خرمن

asked from whence he was, and how he came there. He gave a short account of what had befallen him; and the king's son, compassionating him, bestowed on him a garment, and money, and ordered a trusty person to accompany him, and see him safe to his own city. The father was rejoiced at the sight of him, and thanked God for his safe return. At night he related to his father what had happened in the boat of the violence of the boatman, and of the peasants, and the treachery of the caravan. The father said "O son did I not tell you, at the time of your departure, that the strong but poor man has his hand tied; and that his foot, though resembling the paw of a lion, is broken? What an excellent saying is that of the needy gladiator. A grain of gold is worth more than fifty pounds of strength." The son replied, "O father! of a truth, without encountering difficulty you cannot acquire riches; and without you endanger your life, you cannot gain the victory over your enemy; and without sowing seed, you cannot fill your barn."

برنداري تبيني که باندک مایه رنجي که بردم چه مایه گنج

آوردم و نیش که خوردم چه مایه نوش حاصل کردم

بیت

گرچه بیرون ز رزق نتوان خورد در طلب گاهلي نشاید کرد

بیت

غواص گر اندیشه کند کام نهنگ هرگز نکند در گران مایه بچنگ

حکمت

آسیاسنگ زیرین مترک نیست لاجرم تحمیل بار گران میکند

قطه

580 چه خورد شیر شریزه در بن غار باز اقتاده را چه قوت بود

گر تود رخانه صید خواهی کرد دست و پایت چو عنکبوت بود

پس در گرفت ای پسر درین نوبت فلک ترا یآوری کرد و اقبال

رهبری تا گلت از خار و خاروت از پای بدر آمد و صاحب دولتی

بتورسید و بر تو بخشید و ترحم کرد و کسر حال ترا بتفقدی جبر

585 کرد و چنین اتفاق ناد را قناد و بر ناد رحکم نتوان کرد

Dont you perceive that in return for the little distress that I suffered, how much wealth I have brought with me; and for the sting that I endured, what a stock of honey I have acquired? Although we cannot enjoy more than providence has assigned us, we ought not to be negligent in acquiring it. If the diver were to think of the jaw of the crocodile, he would never get in his possession precious pearls. The lower millstone does not move, and therefore sustains a great weight. What food can a ravenous lion find in his den? What game can be taken by a hawk that cannot fly? If you wait in your house for provision, your hands and feet will become as thin as those of a spider." The father said, "O son, heaven has befriended you this time, and good fortune has been your guide, so that you have been able to pluck the rose from the thorn, and to extract the thorn from your foot; and a great man met with you, pitied and enriched you, and healed your broken condition. But such instances are rare, and we ought not to expect wonders.

بیت

صیاد نه هر بار شکاری ببرد افتد که یکی روز پلنگش بدره
 چنان که یکی از ملوک پارس نژین گرانهایه در انگشتی
 داشت باری به حکم تفرج باتنی چند از خاصان به صلا شیراز
 بیرون رفت و فرمود تا انگشتی را برگنبد عصب نصب کردند 590
 تا هر که تیر از حلقه انگشتی بگذراند خاتم او را باشد اتفاقاً
 چهار صد حکم انداز که در خدمت او بودند بینداختند چله
 خطا کردند مگر کودکی که بر بام رباط بباز بچه از هر طرف
 تیر انداختی باد صبا تیر او را از حلقه انگشتی بگذرانید
 انگشتی را بوی ارزانی داشتند و نعت بی قیاس دادندش 595
 پس بعد ازین تیر و کبان را بسوخت گفتند چرا چنین کردی
 گفت تا رونق اولین برجای بهاند
 قطعه

که بود کز حکیم روشن رای بر نیاید درست تدبیری

The hunter doth not always carry off the game: per chance himself may one day become the prey of the tiger. In like manner as it happened to one of the kings of Persia, who possessing a ring set with a valuable jewel, went once on a party of pleasure with some of his particular associates to Muffula Shiraz, and ordered that they should fix the ring on the dome of Afud, with a proclamation that whoever shot an arrow through the circlet of it, should have the ring. It chanced there were at that time four hundred experienced archers attending him, whose arrows all missed: but as a boy was playing on the terrace roof of the monastery, and shooting his arrows at random, the morning breeze conducted one of them through the ring. The prize was bestowed on him, together with other rich gifts. After this, the boy burnt his bow and arrows, and on their asking him, why he had done so he replied, "that this my first reputation may be lasting." It may happen that the prudent counsel of an enlightened sage does not succeed;

600 گاه باشد که کودکی نادان بغلط بر هدف زند تیري
حکایت ۲۹

درویشی را دیدم در غاری نشسته و در بروی خود از جهان
بسته و ملوک و اغنیاء را در چشم هبت او شوکت نهانده
قطعه

605 هر که بر خود در سوال کشود تا بپیرد نیازمند بود
آز بگذار و پادشاهی کن گردن بی طبع بلند بود
یکی از ملوک آن طرف اشارت کرد که توقع بکرم اخلاق
عزیزان آنست که بانان و نیک بامان موافقت کنند شیخ رضا
داد که اجابت دعوت سنتست دیگر روز ملک بعد از خدمتش
610 رفت عابد بر خاست و ملک را در کنار گرفت و تلافی کرد چون
ملک غایب شد یکی از اصحاب شیخ را پرسید که چندین
ملاطفت با پادشاه خلاف عادت بود درین چه حکمتست
گفت نشنیده که گفته اند

and it may chance that an unskilful boy, through mistake hits the mark with his arrow.

TALE XXIX.

I saw a durwaish, who having seated himself in a cave, had given up worldly society, regarding neither kings nor princes. Whosoever becomes a beggar will be in want as long as he lives. Forfake covetousness, and reign as a monarch; for the neck of the contented man is exalted. A certain king of that country intimated, that relying on his benevolence, and humane disposition, he was inclined to hope, that he would condescend to partake of his bread and salt. The Shaikh consented, the acceptance of such invitations being conformable to the custom of the prophet. Another time, when the king went to visit him, he arose, and embraced the monarch, and shewed him kindness. When the king was gone, one of the Shaikh's companions observed, that such condescension towards the king was contrary to rule; and asked what it meant. He replied, "have you not heard the saying,

U u.

بیت

هر کرا بر سباط بنشستی واجب آمد بخند متش برخواست 615

مثنوی

گوش تواند که همه عمروی نشنود آواز دق و چنگ و نی
 دیده شکبید ز تباشای باغ بی گل و نسرين بسر ارد دماغ
 گر نبود بالش اژندۀ پر خواب توان کرد حجر زیر سر
 ورت بود دلبر هبخوا به پیش دست توان کرد در آغوش خویش 620
 وین شکم بی هنر پیچ پیچ صبر ندارد که بسازد به هیچ

at whosoever table you sit, you ought to shew him respect? The ear may pass through life without listening to the sound of the drum, the flute, and the harp; the sight may abstain from the pleasures of the garden; the smell may be vigorous without the rose and the nufreen; If the pillow is not stuffed with feathers, sleep may be obtained with a stone under the head; and if one has not his mistress for a bed fellow, he may hug himself in his own arms; but the vile belly, when the intestines begin to grumble, has not patience for any thing."

باب چهارم در فواید خاموشي

حكايت ۱

يکي را از دوستان گفتم امتناع سخن گفتم بعلت آن اختيار
اقتاده است که در غالب اوقات در سخن نيگ و بد اتفاق
5 مي افتد و ديده دشمنان جز بر پدي نهي آيد گفت اي برادر
دشمن آن به که نيکي نه بيند

بيت

هنر بچشم عداوت بزرگتر عيبست
گلست سعدي و در چشم دشمنان خارست

بيت

و اخوالعداوت لا يبر بصالح الا و يلزمه بکذاب اشر

بيت

نور ثيتي فروز چشمه هور زشت باشد بچشم موشک کور

CHAPTER IV.

Of the advantages of Taciturnity.

TALE I.

I said to one of my friends, " I have myself determined to observe silence, because that in conversation there frequently happens both good and evil, and the eye of an enemy observes only that which is bad." He replied, " O brother, he is the best enemy who does not see the good. To the inimical eye virtue is the greatest blemish; Sady is indeed a rose, but in the eyes of his enemies he appears a thorn. The brother of enmity never passeth by [the prophet] Salih, without accusing him of falsehood, and vain-glory. The splendor of the orb, the fountain of light, which illumines this world, appears dim to the eye of the mole.

حکایت ۲

بازرگانی را هزار دینار خسارت افتاد پسرش را گفت نباید که 15
 این سخن را با کسی در میان نهی گفت ای پدر فرمان تراست
 نگویم ولیکن مرا بر فایده این مطلع گردان که مصلحت در
 نهان داشتن چیست گفت تا مصیبت درو نشود یکی نقصان مایه
 و دیگر شهادت همسایه

20

بیت

مگو اندوه خویش باد شهنان که لاهول گویند شادی کنان

حکایت ۳

جوانی خردمند که از فنون فصایل حظی وافر داشت و طبعی
 نادر چندان که در محافل دانشندان نشستی هیچ سخن
 نگفتی باری پدرش گفت ای پسر تو نیز از آنچه دانی چرا 25
 نگوئی گفت ترسم که پرسندم از آنچه ندانم و شر مساری برم

TALE II.

A merchant, having suffered a loss of a thousand dinars, said to his son, "you must not mention this matter to any one." He answered, "O father, it is your command, and therefore I will not speak; but pray tell me, what is the use of keeping it secret?" He replied, "in order that we may not suffer two misfortunes; one, the loss of the money, and another the reproach of our neighbours. Impart not your sorrow to your enemies, for they will exclaim God avert the evil! at the same time, that they will rejoice at it."

TALE III.

A sensible young man, who had made considerable progress in learning and virtue, was at the same time so discreet, that he would sit in the company of learned men without uttering a word. Once his father said to him, "my son, why do you not also say something of what you know?" He replied, "I fear lest they should question me about something of which I am ignorant, whereby I should suffer shame."

قطعه

آن شنیدی که صوفی میکوفت

زیر نعلین خویش میخی چند

30 آستینش گرفت سرهنگی که بیا نعل برستورم بند

بیت

نگفته ندارد کسی باتو کار و لیکن چو گفتی دلیلش بیار

حکایت ۲

یکی را از علمای معتبر مناظره افتاد بایکی از ملاجده و با او

35 بحجت بر نیامد سپر بینداخت و برگشت کسی گفتش تو

با چندین علم و ادب و فضل و حکمت بای دینی بر نیامدی

گفت علم من قرآنست و حدیث و گفتار مشایخ و او بدینها

معتقد نیست و نهی شود و مرا شنیدن کفر او بچه کار آید

بیت

آن کس که بقران و خبر زو نرهی

40

آنست جوابش که جوابش ندهی

Have you not heard of a Soofie, that was driving some nails into his sandals, when an officer laying hold of his sleeve, said come and shoe my horse? Whilst you are silent, no one has any business with you, but when you speak, you must be ready with your proofs."

TALE IV.

A man famous for his learning, happened to have a dispute with an infidel, and finding that argument had no effect, he gave up the contest, and retired. Somebody said, "how happens it that you, who possess so much superiority in learning, virtue, and wisdom, are not a match for this infidel?" He replied, "my learning is the Koran, the traditions of the prophet, and the doctrines of the fathers, which he will neither hear nor believe, and what use is there in my listening to his blasphemy? To him who will not be convinced by the Koran, and the traditions, the proper answer is, not to answer him."

W w.

حکایت ۵

جالینوس ابلهی را دید که دست در گریبان دانشبندی

زده و بی حرمتی کرده بگفت اگر این دانا بودی کاراوبا

نادان بدین جایگاه نرسیدی

45

مثنوی

دو عاقل را نباشد کین و پیکار نه دانای ستیزد با سبکسار

اگر نداد آن بوحشت سخت گوید

خردمندش بنرمی دل بجوید

50

دو صاحب دل نکه دارند مویی

هیدون سرکشی و آرم جویی

و گراز هردو جانب جاهلانند اگر زنجیر باشد بگسلانند

حکایت ۶

سحبان وایل را در فصاحت بی نظیر نهاده اند سالی بر سر

جمعی سخن گفتی و لفظی را مکرر نکردی و اگر هبان

55

TALE V.

Galen on seeing a blockhead lay hold of the collar of a wife man, and disgrace him, said, "If this man had been really wife, matters would not have come to this pass with the ignorant. Strife and contention will not happen between two wife men, and a wife man will not contend with a blockhead. If an ignorant fellow in his brutality speaks rudely, the wife man will answer him with mildness. Two wife men will not break a hair; it is the same case between an obstinate person and one of a mild disposition; but if they are both ignorant, they will break a chain."

TALE VI.

Suhban Wahil has been considered as unrivalled in eloquence, in so much that if he spoke before an assembly for the space of a year, he did not repeat the same word twice, and if the same

معني اتفاق افتادي بعبارت ديگر گفتي واز جمله ادا
ندماي ملوک يکي اينست

مثنوي

سخن گرچه دلبند و شیرین بود سزاوار تصدیق و تحسین بود
60 چو یکبار گفتي مگو باز پس که حلوا چو یکبار خوردند بس

حکایت ۷

يکي را از حکما شنيدم که ميگفت هرگز کسي بجهل خود
اقرار نکند مگر آن کس که چون ديگري در سخن باشد هنوز
تعام ناکرده او سخن آغاز کند

مثنوي

65

سخن را سرست اي خردمند و بن
مياور سخن در ميان سخن
خداوند فرهنگ و تدبير و هوش
نگويد سخن تانه بيند خبوش

meaning recurred, he expressed it in a different form; and this is one of the qualifications for a courtier. Although a discourse be captivating and sweet, commanding belief and admiration; yet when you have once delivered it, repeat it not again; for when you have once eaten sweetmeats it is enough.

TALE VII.

I heard a sage say, that no one confesses his own ignorance, excepting he who begins speaking, whilst another is talking; and before the discourse is ended. "O wise man a discourse hath a commencement and a conclusion. Confound not one discourse with another. A man of virtue, judgment and prudence speaks not, until there is silence."

70

حکایت ۸

تني چند از بندگان سلطان محمود حسن میهنديرا گفتند
 که سلطان امروز ترا چه گفت در فلان مصلحت گفت بر شما
 هم پوشیده نهاند گفتند تو دستور مملکتی آنچه باتو گوید
 بامثال ما گفتن رواندارد گفت باعتبار آن که دانند که بکس
 نگویم پس چرا می پرسید

75

بیت

نه هر سخن که بداند بگوید اهل شناخت

بسر شاه سرخویشتن نشاید باخت

حکایت ۹

80

در عقد بیع سرای متردد بودم جهودی گفت من از
 کدخدایان قدیم این محلت و صف این خانه چنان که هست
 از من پرس و بخر که هیچ عیب ندارد گفتم بجز آن که تو
 هراسی اویی

TALE VIII.

Some of the servants of the Sultan Mahmood asked Hufn Miemundie what the king had said to him, about a certain affair. He answered, "are you also acquainted with it?" They replied, "you are the prime minister of the empire, whatever the king says to you, he does not think proper to tell to such persons as we are." He replied, "he tells it me, in the confidence, that I will not declare it to any one; why then do you ask me?" The wise man tells not what he knows; it is not prudent to sport with one's head by revealing the king's secrets.

TALE IX.

I was hesitating about concluding a bargain for a house, when a Jew said, "I am an old house-holder in that quarter, inquire of me the description of the house, and buy it, for it has no fault." I replied, "excepting that you are one of the neighbours."

قطعه

85 خانه را که چون تو هوسایش ده درم سیم کم عیار ارز
لیکن امیدوار باید بود که پس از مرگ تو هزار ارز

حکایت ۱۰

یکی از شعرا پیش امیر دزدان رفت و ثنا گفت فرمود تا جامه
اش بستند و از ده بدر کردند سگان در قفای او افتادند
90 خواست تاسنگی بردارد زمین یخ بسته بود عاجز شد گفت
این چه حرام زاده مرد مانند که سگ را کشاده اند و سنگ
را بسته امیر از غره بشنید و بخندید و گفت ای حکیم از من
چیزی بخواه گفت جامه خود میخوام اگر انعام فرمایی

بیت

95 امیدوار بود آدمی بخیر کسان

مرا بخیر تو امید نیست شرمسان

مصراع

رضینا من نوالک بالرحیل

A house from being in your neighbourhood would be worth ten dinars of bad coin; but we may entertain hopes that after your death it may fetch a thousand."

TALE X.

A certain poet went to the chief of a gang of robbers, and recited verses in his praise. He ordered him to be stripped of his clothes, and expelled the village. The dogs attacking him in his rear, he wanted to take up some stones, but they were frozen to the ground. Thus distressed he said, "what a vile set of men are these, who let loose their dogs, and fasten their stones." The chief having heard him from a window, laughed and said, "O wise man, ask a boon of me." He answered, "I want my own garment, if you will vouchsafe to bestow it: A man entertains hopes from those who are virtuous, I have no expectation from your virtue, only do me no injury. We are satisfied with your benevolence in suffering us to depart."

X x.

سالار دزدان را بر فور حبت آمد جامه اش بفرمود و قباي
پوستيني برو مزید کرد و درمي چند بداد

100

حكايت ۱۱

منجھي بخانه خود دآمد مرد بيگانه را دید بازن او بهم
نشسته د شنام داد و سقط گفت قتنه و آشوب بر خاست صاحب
د لي برين واقف شد و گفت

105

بيت

توبر اوج فلک چه داني چيست
چون نداني که دسر اي تو کيست

حكايت ۱۲

خطيبي كریه الصوت خود را خوش آواز پنداشتي و فریاد بي
فايده برداشتي گفتي نعیب غراب البین در پردۀ الحان 110
اوست یا ایت ان انكر الا صوات لصوت الکھیر د رشان او

The chief of the robbers took compassion on him, ordered his garment to be restored, and added to it a robe of fur together with some direms:

TALE XI.

An astrologer entered his own house, and seeing a stranger sitting in company with his wife, abused him, and used such harsh language, that a quarrel and strife ensued. A shrewd man, being apprized thereof, said, "What do you know of the celestial sphere, when you cannot tell who is in your own house?"

TALE XII.

A preacher, who had a detestable voice, but thought he had a very sweet one, bawled out to no purpose. You would say the croaking of the crow of the desert was the burden of of his song, and that the following verse of the Koran was intended for him, "Verily the most detestable of sounds is the braying of an ass."

بیت

اذانہق الخطیب ابوالقوارس

لہ صوت یہد اصطخر فارس

115 مردمان دہ بعلت جاہی کہ داشت بلیتش میکشیدند واذیتش

مصلحت نہی دیدند تا یکی از خطبای آن اقلیم کہ باوی

عداوت نہانی داشت باری پرسیدن او آمدہ بود گفت

خوابی دیدہ ام خیر باد گفت چہ دیدہ گفت چنان دیدم کہ

ترا آواز خوش بود و مردمان از نفست در راحت بودند خطیب

120 اندرین لختی بیندیشید و گفت چہ مبارک خوابست کہ دیدی

کہ مرا بر عیب خویش مطلع گردانیدی معلوم شد کہ آواز ناخوش

دارم و خلق از نفسم در رنجند توبہ کردم ازین پس کہ نخوانم

مگر باہستگی

قطعه

125 از صحبت دوستان برنجم کاخلاق بدم حسن نہایند

When this as of a preacher brayeth, it makes Persepolis tremble. The people of the town, on account of the respectability of his office, submitted to the calamity, and did not think it advisable to molest him, until one of the neighbouring preachers, who secretly was ill disposed towards him, came once to see him, and said, "I saw a dream, may it prove good!" He asked, "what did you see?" He replied, "I thought you had a sweet voice, and that the people were enjoying tranquillity from your discourse." The preacher, after reflecting a little on the subject, said, "What a happy dream this is that you have seen, which has discovered to me my defect, in that I have an unpleasant voice, and that the people are distressed at my preaching. I have vowed that, in future, I will read only in a low tone. The company of friends was disadvantageous to me, because they look on my bad manners as excellent;

عیم هنر و کمال بینند خارم گل و یا سبن نهالیند
کو د شبن شوخ چشم چا لاک تا عیب مرا بهن نهالیند

حکایت ۱۳

یکی در مسجد سنجاریه بتطوع بانگ نیاز گفتی باوازی که
مستبعان را ازو نفرت بودی و صاحب مسجد امیری بود ۱۳۰
عادل و نیکو سیرت نخواستش که دل آزرده گردد گفت
ای جوان هر داین مسجد را مودنان قدیمند که هر یکی را
پنج دینار ادراست و ترا ده دینار میدهم تا بجای دیگر روی
برین اتفاق افتاد و بر فت بعد از مدتی پیش امیر باز آمد
و گفت ای خداوند بر من حیف کردی که بده دینارم ۱۳۵
ازین بقعه روان گردی اینجا که رفته ام بیست دینار میدهند
که جای دیگر روم قبول نهی کنم امیر بخندید و گفت زنهار
نستانی که به پنجاه دینار هم راضی شوند

my defects appear to them skill and perfection; and my thorn is regarded as the rose and the jafmin. Where is the enemy, with an impudent and piercing eye, who shall point out my fault?"

TALE XIII.

A certain person who performed gratis, the office of mowuzzin in the mosque of Sanjaryah had such a voice as disgusted all who heard it. The intendant of the mosque, an Umeer, a good humane man, being unwilling to offend him, said, "my lad, this mosque has mowuzzins of long standing, each of whom has a monthly stipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this proposal, and went away. Some time after, he came to the Umeer and said, O my lord you injured me, in sending me away from this station for ten dinars; for where I went, they will give me twenty dinars to remove to another place, to which I have not consented, "The Umeer laughed and said, take care, dont accept of the offer, for they may be willing to give you fifty.

بیت

140 به تیشه گس نخراشد ز روی خارا گل

چنان که بانگ درشت تو میخراشد دل

حکایت ۱۲

ناخوش آوازی ببانگ بلند قرآن همی خواند صاحب دلی

برو بگذشت و گفت ترا مشا هره چند ست گفت هیچ گفت

145 پس این زحمت بخود چرامیدهی گفت از بهر خدا میخوانم

گفت از بهر خدا میخوان

بیت

گر تو قرآن بدین نمط خوانی ببری رونق مسلمانان

No one, with a mattock, can so effectually scrape off clay from the face of a hard stone, as your discordant voice harrows up the soul."

TALE XIV.

A man with a disagreeable voice, was reading the Koran aloud, when a holy man passing by, asked what was his monthly stipend. He answered, "nothing at all." He resumed, "why then do you take so much trouble?" He replied, "I read for the sake of God." The other rejoined, "for God's sake do not read; for if you read the Koran in this manner, you will destroy the splendor of Islamism."

Y y.

باب پنجم در عشق و جوانی

حکایت ۱

حسن میبندید را گفتند سلطان محبوس چندین بندۀ صاحب
 جمال دارد که هر یکی بدیع جهان و ممتاز زمانند چه گونه است
 که با هیچ یک از ایشان میلی و محبتی ندارد چنان که با ایاز
 که او را زیاده حسنی نیست گفت هر چه در دل فرود آید
 در دیده نگو نباید

مثنوی

هر که سلطان مرید او باشد شکر همه بد کند تگو باشد
 وان که راپاد شه بیند از د کسش از خیل خانه ننوازد

قطعه

کسی بدیده انکار اثر نگاه کند
 نشان صورت یوسف دهد بنا خوبی
 وگر بچشم ارادت نگه کند در دیو
 فرشته ایش نباید بچشم کروبی

CHAPTER V.

Of Love and Youth.

TALE I.

They asked Hufn Miemundee, "how happens it that Sultan Mahmood, having such a number of handsome slaves, remarkable for their exquisite beauty, has not such regard and affection for any one of them as for Iyaz, who has nothing extraordinary in his appearance?" He replied, "whatever affects the heart, appears beautiful to the sight. On whomsoever the Sultan places his affections, although he doth every thing that is bad, yet he will appear seemly. And him, whom the king rejects, not one of the household will care for. Should any one look unfavourably on another, the beauty of Joseph would appear deformity; and if he casteth the eyes of desire on a Demon, he will seem a Cherub in his sight."

حکایت ۲

گویند خواجه را بندۀ نادرا الحسن بود و با او بر سبیل مودت
 و دیانت نظری داشت بایکي از دوستان گفت دریغ اگر این
 بندۀ باچنین حسن و شایلی که دارد زبان دراز و بی ادب
 نبود ی گفت ای برادر چون اقرار دوستی کردی توقع
 خدمت مدار که چون عاشقی و معشوقی در میان آمد
 مالکی و مملوکی برخاست

قطعه

خواجه باینده پری رخسار چون در آید بیازی و خنده
 چه عجب گر چو خواجه ناز کند
 و این کشد بار ناز چون بنده

بیت

غلام آبکش باید و خشت زن بود بنده نازنین مشت زن

TALE II.

They tell of a certain great man, who having a very beautiful slave, for whom he entertained a virtuous affection, said to one of his friends, "what a pity it is that this slave who is handsome, should be rude and insolent." He replied, "O brother, when you profess friendship, look not for obedience; as between the lover and the mistress, the relationship of master and servant has ceased. When the master plays and laughs with his beautiful handmaid, what is the wonder if she coquets in her turn, and he bears the burden of her blandishments like a slave? The slave ought to be employed in carrying water, and making bricks; he who is pampered, becomes insolent."

حکایت ۳

پارسائی را دیدم به صحبت شخصی گرفتار و رازش از پند ۳۰
 بر ملا افتاده چند آن که ملامت دیدی و غرامت کشیدی
 ترک تصابی نکردی و گفتی

قطعه

کوته نکند ز دامنت دست گر خود بزنی به تیغ تیزم
 بعد از تو ملان و ملجام نیست هم در تو گرینم ار گرینم ۳۵
 باری ملامتش کردم و گفتم عقل نفیست را چه شد که نفس
 خسیس برو غالب آمد زمانی بفکرت فرورفت و گفت

قطعه

هر کجا سلطان عشق آمد نهاند
 قوت بازوی تقوی را محال ۴۰
 پاک دامن چون زید بیچاره اوقات تا گریبان درو حل

TALE III.

I saw a religious man so captivated by the beauty of a youth, that his secret became public, inasmuch that that he suffered reproach, and uneasiness; however he did not relinquish his attachment; and said, "I will not quit the skirt of your garment, although yourself should smite me with a sharp sword; besides thee, I have neither asylum nor defence; to you alone can I flee for refuge." Once I reproved him, and said, "what has happened to your excellent understanding, that mean inclinations should have been able to overpower it?" After reflecting a short time, he replied, "wherever the king of love cometh, the arm of piety hath not power to resist him. How can that poor wretch be clean, who has fallen up to his neck in a quagmire?"

حکایت ۲

یکی را دل از دست رفته بود و ترک جان گرفته مطمح نظرش
جای خطرناک و ورطه هلاک نه لقبه که متصور شدی که بکام
45 آید و نه مرغی که بدام افتد

بیت

چو در چشم شاهد نیاید زرت زرو خاک یکسان نباید برت
یاران به نصیحتش گفتند که ازین خیال محال تجنب کن که
خلقی هم بدین هوس که توداری اسیرند و پای در زنجیر
50 بنالید و ثقت

قطعه

دوستان کو نصیحتم مکنید که مرادیده بر ارادت اوست
جنگ جویان بزور پنجه و کتف دشمنان را کشند خوبان دوست
شرط مودت نباشد باندیشه جان دل از مهر جانان برگرفتن

TALE IV.

A certain person having lost his heart, abandoned himself to despair. The object of his affection being a place of danger, a whirlpool; not a morsel with which you could hope to gratify the palate; not a bird that would fall into the net. When your sweet heart will not look at your gold, that metal and earth appear alike in your sight. His friends besought him to relinquish this vain imagination, many besides himself being seized with this hopeless idea, and held in captivity by it. He lamenting said, " Desire my friends not to admonish me, since my destiny depends on the will of another. Warriors kill their enemies by the strength of their hands, and shoulders; but those who are beautiful destroy their friends. It is not consistent with the laws of love, though fear of death to relinquish our attachment to our mistresses.

مثنوي

تو که د ر بند خویشتن باشی عشق بازی د روغ زن باشی
گر نشاید بد و ست ره بردن شرط یاریست د ر طلب مردن

رباعی

خیزم چونباند پیش ازین تد بیرم
60 خصم اره به شیشیر زند یا تیرم
گردست رسد که آستینش گیرم ورنه بروم بر آستانش میرم
متعلقانش را که نظر در کاروی بودند و شفقت بروزگار او
بردند پندش دادند و بندش نهادند سودی نداشت

بیت

65 درد ا که طبیب صبر میفرماید
وین نفس حریص را شکر میباید

شعر

آن شنیدی که شاهدی بنهفت بادل از دست رفته رامی گفت

You who seek your own ease, cannot be true in the game of love. If you cannot obtain access to the object of your affection, friendship demands that you should die in the pursuit. I persist, because no other course remains, even though my adversary covers me with wounds from a sword, or an arrow. If I should be able, I will seize her sleeve, otherwise I will go and expire at her threshold." His relations who wished him well, and pitied his condition, administered advice; and fettered him, but without any benefit. Alas! the physician prescribes aloes, whilst that sensualist requires sugar. Have you heard what a mistress whispered to one who had lost his heart?

تا ترا قدر خویشتن باشد پیش چشمت چه قدر من باشد

70 پادشاه زاده را که مطمح او بود خبر کردند که جوانی بر سر

این میدان مد اومت می نباید خوش طبع و شیرین زبان سخنهای

لطیف و نکته های غریب از او می شنویم چنین معلوم می شود

که شوری در سر و سوزی در دل دارد که شیدا صفت می نباید

پسر دانست که دل آویخته اوست و این گرد بلا انگیزته او

75 مرکب بجانب او راند جوان چون دید که شاهزاده بنزد یک او

عزم آمدن دارد بگریست و گفت

بیت

آنکس که مرا بکشت و باز آمد پیش

مانا که دلش بسوخت بر کشته خویش

80 چندان که ملاطفت کرد و پرسید که از کجائی و چه نام داری

و چه صنعت دانی جوان در قعر بحر مودت و عشق چنان غریق بود

که مجال دم زدن اصلا نداشت

"As long as you maintain your own dignity of what value shall I appear in your eyes?"

They informed the king's son, who was the object of his attachment, "that there frequents

this place, a young man of amiable manners and conversation, from whom we hear bril-

liant discourses, and wonderful fallies of wit; but we apprehend that he has insanity in

his head, and that his heart is inflamed, for he has the appearance of being distractedly in

love." The Prince, who knew himself to be the object of the young man's attachment,

and that he had raised this dust of calamity, galloped his horse towards him. When the

youth saw that the Prince intended to approach him, he wept, and said, "The person who

inflicted the mortal wound, is again coming towards me, it should seem that his heart

compassionateth him, whom he hath slain." Notwithstanding the Prince shewed him great

kindness; and asked from whence come you, what is your name, and what profession do

you follow? the youth was so immerfed in the profundity of friendship and attachment,

that absolutely he was not able to utter a word.

شعر

اگر خود هفت سبقت از بر بخوانی

چو آشتی الف با تانندانی

85

شاهزاده گفت چرا با من سخن نگویی که از حلقه درویشانم

بلکه حلقه بگوش ایشانم آنکه بقوت استیناس محبوب از میان

تلاطم امواج محبت سر بر آورد و گفت

بیت

عجبست با وجودت که وجود من بیاند

90

تو بگفتن اندر آیی و مرا سخن بیاند

این بگفت و نعره بزد و جان بحق تسلیم کرد

بیت

عجب از کشته نباشد بدر خیمه دوست

عجب از زنده که چون جان بدر آورد سلیم

95

Although you know the seven portions of the Koran by heart, when you become distracted with love, you will not remember your alphabet. The Prince said, "why do not you speak to me, who am numbered amongst the durwaihies, nay am devoted to their service?" Being at length encouraged by the familiarity of his friend's discourse, he raised up his head from the buffetings of the billows of affection and said, "It is wonderful how I can exist; when admitted to your presence, and that having heard your voice, I should be able to reply." Having said thus he uttered an exclamation, and surrendered his soul to God. It would not be surprizing if one should be killed at the gate of his beloved, but it would be astonishing if he came there alive, and brought back his soul in safety.

حکایت ه

یکی از متعلبان کمال بهجتی داشت و معلم را از آنجا که حس
بشریتست با حسن بشره اومیلی بود تا به ثابته که غالب اوقاتش
درین سخن بودی

قطعه

100

نه آنچنان بتو مشغولم ای بهشتی روی
که یاد خویشتم در ضمیر می آید
زدیدن نتوانم که دیده بردوزم
وگر مقابله بینم که تیر می آید

105 باری پسر گفت آنچنان که در آداب در رسم اجتهاد میکنی
در آداب نفسم هم نظری فرمائی که اگر در اخلاقم ناپسندی بینی
که مرا آن پسندیده نباید برانم مطلع گردان تا بتبدیل آن
مشغول شوم گفت ای پسر این از دیشتری پرس که آن نظر که مرا
باتست جز هنر نمی بینم

TALE V.

There was a certain youth of most exquisite beauty, to whom his tutor, through the frailty of human nature, became so attached, that he would be frequently reciting these words, " My mind is not so weakly engaged in the contemplation of your heavenly face, that I can preserve any recollection of myself. I cannot restrain my eyes from beholding you, although I perceive the arrow that comes directly against me." Once the youth said, " I entreat you to give the same attention to my behaviour as you bestow on my studies, and if you should deem any part of my conduct reprehensible, apprise me thereof, that I may endeavour to change it." He replied, " O my son, require this of some one else, for the eyes with which I view you, see nothing but virtues.

A a a.

چشم بد اندیش که برکنده باد
عیب نباید هنرش در نظر
ورهنری داری و هفتاد عیب
دوست نه بیند بجز آن یک هنر

حکایت ۶

شبی یاد دارم که یار عزیزم از در درآمد چنان بی اختیار
از جای برآمدم که چراغم باستین گشته شد

بیت

سری طیف من یجلوا بطلعتہ الدجی
شگفت آمد از بختم که این دولت از کجا

بنشست و عتاب آغاز کرد که چرا در حال که مرادیدی چراغ را
بگشتی گفتم گمان بردم که آفتاب برآمد و نیز ظریفان گفته اند
قطعه

گر گرانی به پیش شمع آید خیزش اندر میان جمع بکش

The malignant eye, which I wish may be torn out, regards every virtue as a blemish; but if you have only one excellency, and seventy faults, the friend will perceive nothing but that single virtue."

TALE VI.

I remember that one night one of my dearest friends entered the door, when I was so impatient to receive him, that in rising from my seat, the lamp was extinguished by the sleeve of my garment. There appeared in a vision, a resplendent form, whose brightness illumined the darkness of the night. I was astonished how my good fortune could have bestowed such a treasure. He sat down and began to complain, that at sight of him, I had put out the lamp. I replied, "I thought it was fun rise; and as the wits have said, if an ugly person should stand before the candle, arise and smite him in the midst of the assembly;

125 و رشكر خنده ايدنت شيرين لب آستينش بگير و شمع بكش

حكايت ۷

يكي دوستي را مدت ها ندیده بود گفت كجايي كه مشتاقيم گفت
مشتاقي به كه ملولي

بيت

130 دير آمدي اي نگار سر مست زودت ندهيم دامن از دست

شعر

معشوق كه دير دير بينند آخر كم از آنكه سير بينند

حكيت

شاهد كه بار فيقان آيد بجفا كردن آمده ست بحكم آنكه از
135 غيرت اغيار و مضادات خالي نباشد

بيت

اذا جيتني في رفقة لتزورني

وان جيت في صلح فانت محارب

but should it prove to be one whose smiles and whose lips are sweet, lay hold of her sleeve, and put out the light."

TALE VII.

A person who had not seen his friend for a long time said, "Where have you been, whilst I was so anxious to hear of you." He answered, "it is better to desire, than to loathe. You have come late O intoxicated idol, I will not let you escape from me again quickly. It is however better to see a sweet-heart after intervals of absence, than to be fatiated with a continuance of her company. The mistress, when she comes accompanied by my rivals, can only do so to torment me, because such society must excite envy and contention. When thou comest to visit me accompanied by my rivals, although you appear peaceable, yet your intention is hostile.

قطعه

140

بیک نفس که برامیخت یار با اغیار
 بسی نهاند که غیرت وجود من بکشد
 بخند و گفت که من شمع جہم ای سعدی
 مرا از آن چه که پروانه خویشتن بکشد

حکایت ۸

یاد دارم که در ایام پیشین من و دوستی چون دو مغز یادام 145
 در پوستی صحبت داشتیم ناگاه اتفاق سفر افتاد پس از
 مدتی که باز آمدم عتاب آغاز کرد که درین مدت قاصدی
 نفرستادی گفتم دریغ امدم که دیده قاصد بجهال توروشن
 گرد و من محروم باشم

150

یار دیرینه مرا کو بزبان توبه مده
 که مرا توبه بشبشیر نخواهد بودن

If my mistress associates with my rival only for an instant, I shall soon die of jealousy." Smiling he replied, "O Sady, I am the candle of the assembly, what is it to me if the moth will consume itself?"

TALE VIII.

I remember that in former times, I associated so continually with a friend, that we were like a double almond. A journey unexpectedly happened. When I returned, he began to reproach me for having been so long absent without sending a messenger. I replied, "it seemed distressing to me, that the eyes of a courier should be enlightened by your countenance, whilst I was deprived of that happiness. Tell my old friend not to impose a vow upon me, for I would not vow to relinquish him not from the dread of a sword;

ر شکم آید که کسی سیر نظر در تو کند

باز گویم که کسی سیر نخواهد بودن

حکایت ۹

155 دانشمندی را دیدم به محبت شخصی گرفتار و راضی از و بگفتار

جور فراوان بردی و تحمل بی کران کردی باری بطریق

نصیحتش گفتم دانم که ترا در محبت این منظور علتی نیست

و بنای مودت بر دلالتی نه با وجود این معنی لایق قدر علما نباشد

خود را متهم کردن و جور بی ادبان بردن گفت ای یار دست

160 عتاب از دامن روزگارم بدار که بارها درین مصلحت

که تو گوئی اندیشه کردم صبر بر جفای او سهلتر نباید که صبر ازو

و حکیمان گفته اند که دل بر مجاهدۀ نهادن آسانتر است که چشم

از مشاهده برگرفتن

مثنوی

165 هر که دل پیش دلبری دارد ریش در دست دیگری دارد

I cannot endure the thoughts of any one seeing you to satiety; again I say it is impossible for any one to be satiated with your company."

TALE IX.

I saw a learned man captivated by his attachment for a person, and submitting with incredible patience to his insolent behaviour. Once, by way of admonition, I said to him, I know that there is nothing criminal in your attachment to this person, and that this friendship is founded on pure virtue; nevertheless it is unbecoming the dignity of a learned man to expose himself to calumny, and to suffer insult from rude people. He replied, "O friend, cease to reproach my destiny, for I have frequently reflected on the subject you mention, and find it easier to suffer injury on his account, than to relinquish him; and the sages have said, that it is easier to reconcile the heart to labour, than to refuse your eyes the sight of a beloved object. Whosoever hath given his heart to a beloved object, has put his beard into the hands of another.

B b b.

آنکه بی او بسر نشاید برد گر جفا نی کند ببايد برد
 آهوي پالهنگ در گردن نتواند بخويشتن رفتن
 روزي از دوست گفتمش زنهار چند ازان روز کردم استغفار
 نکند دوست زينههار از دوست دل نهادم بر آنچه خاطر اوست
 گر بلطغم بنزد خود خواند ور بقهرم براند او دانند 170
 حکایت ۱۰

د رعنفوان جواني چنان که افتد داني با خوش پسري سري
 و سري داشتم بحکم آنکه خلقي داشت طيب الادا و خلقي کالبدر
 اذ ابدا

175

بیت

آنکه نبات عارضش آبحيات ميخورد
 د ر شکرش نکه کند هر که نبات ميخورد

اتفاقا بخلاف طبع از حرکتی دیدم که نه پسندیدم دامن ازو

در کشیدم و مهره مهرش در چیدم و گفتم

If he without whom you cannot live, should commit violence, you must submit to it. A deer with a halter round his neck, cannot go where he pleaseth." One day I said to him, beware of this friend, and many times since have I implored forgiveness. A lover cannot abstain from the object of his affection. I have placed my heart under her direction, whether she calls me to her in kindness, or rejects me with severity, it is her pleasure."

TALE X.

In the season of my youth, it happened, as you know, that I formed a strict intimacy, with a handsome youth, because he had a melodious voice, and a form beautiful as the full moon just appearing above the horizon. The down of his chin seemed nourished by the water of immortality; whosoever beheld his sweet lips, tasted sugar candy. It happened that I discovered something in his behaviour that did not accord with my disposition, whereupon I quitted his company, and taking up the pieces from the game of friendship, I said,

بیت

180

بر و هر چه میبایدت پیش گیر
 شنید مش که میرفت و میگفت

بیت

شیره گروصل آفتاب نخواهد
 185 این بگفت و سفر کرد و پریشانی او در من اثر کرد

بیت

فقدت زمان الوصل والبرج اهل
 بقدر لذیذ العیش قبل الرصایب

بیت

باز آی و مرا بکش که پیشت مردن
 خوشتر که پس از تو زندگانی بردن

190

اما بشکر و منت باری پس از مدتی باز آمد آن حلقه داودی
 متغیر شده و جمال یوسفی بزیان آمده و بر سیب ز نخلدانش
 چوبه گردی نشسته و رونق بازار حسنش شکسته متوقع که
 در کنارش گیرم کناره رفتم و گفتم

“Get away and go where you please, if you will not follow my advice, take your own course.” As he was departing I heard him say, “If the bat does not choose to associate with the sun, the splendor of the luminary will not thereby be diminished.” Having said thus he set out on a journey, and I experienced much disquietude, at the separation. The opportunity of intercourse was lost. No one knows the value of pleasure until he has suffered adversity. Return thou and put me to death, for to die in your presence is better than to live in your absence. However by the blessing of God after a time he returned. But he had lost the melodious voice of David, and his beauty that had resembled Joseph was faded, his chin being covered with dust like the quince, so that the incomparable splendor of his beauty was obscured. He expected that I should have caught him in my arms, when stepping aside, I said,

آن روز که خط شاهدت بود صاحب نظر از نظر براندي
امر وز بيا مدي بصلحتش کش فتحه و ضمّه بر نشا ندي

مثنوي

تازه بهارا ورقّت زرد شد ديشک منه گاتش ما سرد شد
چند خرامي و تکبر کني دولت پارينه تصور کني 200
پيش کسي رو که طلبگار تست ناز بران کن که خريد ارتست

قطعه

سبزه در باغ گفته اند خوشست
داند آنکس که اين سخن گويد
يعني از روي دلبران خط سبز
دل عشاق بيشتر جويد 205

بيت

بوستان تو گندنا زار يست بس که برمي کني و مي رويد

“ At the time that you flourished in the flower of youth, you drove away those who wished to behold you; but now you return in peace, with the lines of manhood in your countenance. The verdant foliage of spring is become yellow. Put not the kettle on the hearth, for our fire is cooled. How long will your pride and vanity last? reflect that the season of your power is elapsed. Go to him who wants you, sport yourself with those who are willing to buy you. It has been said that verdure is delightful in the garden, and he who says thus knoweth it; or in other words, the down on the chin of youth, is what we admired, your garden is a bed of leeks, which the more they are plucked out, grow the stronger.

قطعه

210 تو پار برفته چو آهو امسال بیامدی چو یوزی

سعدی خط سبز دوست دارد نه هر الف جوالد وزی

قطعه

گر صبر کنی و ربکنی موی بناگوش

این دولت ایام نکوئی بسر آید

گرد ست بجان دشتی هچوتو بر ریش

215

نکذاشتهی تا بقیامت که بر آید

قطعه

سوال کردم و گفتم جمال روی ترا

چه شد که مورچه برگرد ماه جوشید ست

بخنده گفت ندانم چه بود رویم را

220

مگر بهاتم حسنم سیاه پوشید ست

You departed last year beautiful as a deer, but are returned spotted like a leopard. Sady admires the down of youth, and not hairs like a packing needle. Whether you allow your beard to remain, or pull it out, still the season of youth will pass away. If I had such power over my life as you have over your beard, it should never depart until the day of resurrection." I asked him, "what is become of the beauty of your face, that ants are sprung up round the moon?" He smiled and replied, "I know not what has befallen my face, excepting that I am in mourning for my departed beauty."

C c c.

حکایت ۱۱

یکی را از مستعربان بغداد پرسیدند که ما تقول فی الہرہ گفت
لا خیر فیہم ما دام احد ہم لطیفای تختاشن فان اخشن یتلاطف یعنی
تا خوب و لطیفند در شتی کنند و چون درشت شوند تلطف کنند 225
و دوستی نمایند

نظم

امرد آنکہ کہ خوب روی بود تلخ گفتار و تند خوی بود
چون بریش آمد و بلاغت شد مرد مآمیز و مهر جوی بود

230

حکایت ۱۲

یکی را از علمای پرسیدند کہ کسی باماء روی در خلوت
نشسته و در ہا بسته و رقیبان خفته و نفس طالب و شہوت غالب
چنان کہ عرب گوید التہریانع والناظور غیر مانع ہیچ دانی
کہ بعلت پرہیز گاری از و بسلا مت بہاند گفت اگر از ماہ روی
بہاند از بد گویان نہاند 235

TALE XI.

They asked one of the inhabitants of Baghdad his opinion of handsome youths: He replied, "no good is to be found amongst them, as long as they appear delicate; for then they are insolent; but when they become rough, they are courteous; or in other words, whilst handsome and delicate, their behaviour is rude, when they become rough, they are kind and friendly. The youth, whilst his face continues smooth, has bitter words, and a morose disposition; when his beard appears, and he is arrived at manhood, he mixes with society and cultivates friendship."

TALE XII.

They asked a learned man; "If a man is sitting in a secret place, with a beautiful girl, the doors shut, and the rivals asleep, the passions inflamed and lust raging, as the Arabs say, the dates ripe, and the watchman not hindering, whether he thought his virtue would protect him?" He replied, "if he escapes from the beautiful girl, he will not escape from slanderers."

بیت

وان سلم الانسان من سوء نفسه فمن سوء ظن البدي ليس يسلم

بیت

شاید پس کارخویشتن بنشستن لیکن نتوان زبان مردم بستن

حکایت ۱۳

240

طوطی را بازاغی در قفس کردند طوطی از تبخ مشاهده او
مجاهده میبرد و میگفت این چه طلعت مکر و هست و هیأت
مفقوت و منظر ملعون و شبایل ناموزون یا غراب البین لیت
بینی و بینک بعد البشرین

قطعه

245

علي الصباح بروي توهر كه برخيزد
صبح روز سلامت برو مسا باشد
بداختري چو تودر صحبت تو بایستی
ولي چنانكه تویی در جهان كجا باشد

If the man has not suffered his passions to overcome his virtue, yet the suspicious world will think ill of him. One may per chance restrain his passions, but he will not be able to curb men's tongues."

TALE XIII.

They shut up a crow in the same cage with a parrot, who distressed at the other's ugly appearance was saying, "What is this detestable countenance, this odious form, this cursed object with unpolished manners? Thou crow of the desert, would to God we were as far asunder as the east is from the west. Whosoever should behold your face when he is rising, it would convert a goodly morning into a dark evening. Such an ill fated wretch should have a companion like yourself, but where in the world can your equal be found?"

عجبتر آن که غراب از مجاورت طوطی بجان آمده بود و 250
 لاحول کنان از گردش گیتی هبی نالید و دستهای تغابن بر
 یکدیگر هبی مالید و میگفت این چه بخت نگونست و طالع دون
 و ایام بوقلمون لایق قدر من آنست که باز اغی بردیوار باغی
 خرامان هبی رفتی

255

بیت

پار سارا بس این قدر زندان که بود در طویله زندان
 تا چه گناه کرده ام که روزگارم بعقوبت آن در سلک صحبت
 چنین ابلهی خود رای و ناجنس خیره درای بچنین بند و بلا
 مبتلا کرده است

260

قطعه

کس نیاید بیای دیواری که بران صورتت نگار کنند
 گر ترا در بهشت باشد جای دیگران دوزخ اختیار کنند
 این مثل بدان آوردم تا بدانی که چندان که دانارا از نادان
 نغرتست صد چندان نادان را از دانا وحشتست

What is most strange, the crow was equally distressed by the society of the parrot, and lamenting his fate, complained of the vicissitudes of fortune, and rubbing the claws of sorrow one against the other was saying, "What ill luck, what mean fate, what a reverse of fortune! It suited my dignity to be strutting on a garden wall in company with another crow. It is sufficient imprisonment for a holy man, that he should be compelled, to associate with profligates. How far have I sinned, that in punishment thereof my life should be spent in company with such a worthless conceited prater. No one will approach a wall on which your picture is painted. If you had admittance into paradise every one would prefer hell to your company." I have brought this example to shew that how much soever men of understanding may despise the ignorant, these are an hundred times more distressed in the company of the wise.

زاهدي در سباع رندان بود زان میان گفت شاهد بلخي

گر ملولي ز ما ترش منشين كه توهم در میان ما تلخي

رباعي

جبعي چو گل و لاله بهم پیوسته تو هیزم خشک در میان شان رسته

270 چون باد مخالف و چو سر مانا خوش چون برف نشسته و چون یخ بسته

حکایت ۱۴

رفیقي داشتم كه سالها با هم سفر کرده بودیم و نان و نهك خورده

و بي گران حقوق صحبت ثابت شده آخر بسبب نفعي اندك

آزار خاطر من روا داشت و دوستي سپري شد و با اين همه از

275 هر دو طرف دلبستگي حاصل بود بحكم ان كه شنيدم كه روزي

دو بیت از سخنان من در مجبعي هبي گفت

A devotee being at a singing party in company with some profligates, one of the beauties of Bâlk said to him, "if you are displeased don't look sour, for you are bitter enough to us already. In an assemblage of roses and tulips, you resemble a dry stick placed in the midst. Or like a contrary wind, or intense coldness; or driven snow; or frozen ice."

TALE XIV.

I had a friend with whom I travelled many years, we ate our bread, and salt together, and enjoyed the rights of friendship to an uncommon degree. Afterwards, on account of some paltry advantage, he suffered me to be displeased, and our intimacy ceased. But notwithstanding this difference, there still subsisted a cordial attachment on both sides, for I heard that he was one day reciting in a company these verses of mine,

D d d.

قطعه

نگار من چو در آید بخنده نهکین
 نهک زیاده کند بر جراحت ریشان
 چه بودی ارسر زلفش بدستم افتادی
 چو آستین کربهان بدست درویشان

طایفه دوستان نه بر لطف این سخن بل که بر حسن سیرت
 خویش گواهی دادند او هم دران میان مبالغه کرده و بر
 فوت صحبت قدیم تاسف خورده و بخطای خویش اعتراف
 کرده معلوم کردم که از طرف او هم رغبت هست این بیتها 285
 فرستادم و صلح کردم

قطعه

نه ما را در میان عهد وفا بود جفا کردی و بد مهری نهودی
 بیکبار از جهان دل در تو بستم ندانستم که برگردی بزودی
 هنوزت گرسر صلح هست باز آئی کزان محبوبتر باشی که بودی 290

“ When my mistress comes with sweet smiles, she adds more salt to the wound: how happy should I be if the tips of her ringlets could fall into my hand, like the sleeve of the liberal man into the hands of the poor.” A number of friends who were present praised the verses, not for any merit that they possessed, but from the generosity of their own dispositions; he extolled them more than any one, and regretting the loss of a long established friendship, confessed that he had been to blame. Perceiving that he was inclined to a reconciliation, I sent these verses and made peace with him, “ Was there not a treaty of fidelity between us, that you offended me, and shewed me a want of affection? I quitted society and fixed my heart on you, not suspecting that you would so soon have changed. But now, if you are inclined to peace, return; and you shall be dearer to me than you were before.”

حکایت ۱۵

یکی را زنی صاحب جہال بود در گذشت و مادر زن پیر فر توتی
 بعثت صداق در خانه متبکن بیاورد از مجاورت او بجان
 رنجیدی و بحکم صداق از مجاورت او چاره ندیدی یکی
 295 ازین طایفه گفت چه گونه در فراق یار عزیز گفت نادیدن زن
 بر من چنان دشوار نبی آید که دیدن مادر زن

مثنوی

گل بتا راج رفت و خار بیاورد گنج برداشتند و مار بیاورد
 دیده بر تارک بسنان دیدن خوشتر از روی دشمنان دیدن
 300 واجبست از هزار دوست برید تایگی دشمنست نباید دید

حکایت ۱۶

یاد دارم که در جوانی گذرداشتم بکوئی و نظر داشتم بهاء روی
 در ایام تهوژی که حرورش آب دهان را بخوشانیدی و سهوش
 مغز استخوان را بجوشانیدی از ضعف بشریت تاب آفتاب

TALE XV.

A person having a handsome wife who died, her mother, a decrepid old woman, for the fake of the dower, settled in his house. He was teized to death by her society, but on account of the dower, he had no remedy for the evil. One of his acquaintance asked him how he found himself, since his separation from his dearly beloved wife. He replied, "not seeing my wife, is not so distressing, as the sight of her mother. | The rose is plucked, but the thorn remains. They have carried off the treasure, but the snake remains. It is better to see one's eye fixed on the point of a spear, than to look at the face of an enemy. It is better to break off a thousand friendships, than to endure the sight of a single enemy."

TALE XVI

I recollect that in my youth as I was passing through a street, I cast my eyes on a beautiful girl. It was in the Autumn, when the heat dried up all moisture from the mouth, and the sultry wind made the marrow boil in the bones, so that being unable to support the sun's powerful beams,

نیاوردم لاجرم التجا بسایه دیواری کردم مترقب که کسی 305
 زحمت حرّ تهوز از من ببرد و بآبی آتش من فرو نشانند ناگاه
 از تاریکی دهلیز خانه روشنائی دیدم جهانی که زبان فصاحت
 از بیان صباحت او عاجز بهاند چنانکه در شب تاریک صبح برآید
 یا آب حیات از ظلمت بدرآید قدحی برف آب برد ست و شکر
 در آن ریخته و بعرق برآمیخته ندانم بگلایش مطیب کرد 310
 یا قطره چند از گل رویش در آن چکیده فی الجمله شراب از
 دست نگارینش برگرفتم و بخوردم و عمر گذشته از سر گرفتم
 ظماء بقلبی لایکا دیسیغه رشف الزلال ولو شربت بحورا

قطعه

خرم آن فرخنده طالع را که چشم بر چنین روی اوقتد هر بامداد 315
 مست می بیدار گردن نیم شب مست ساقی روزم کس شر بامداد

I was obliged to take shelter under the shade of a wall, in hopes that some one would relive me from the distressing heat of summer, and quench my thirst with a draught of water. Suddenly, from the shade of the portico of a house, I beheld a female form, whose beauty it is impossible for the tongue of eloquence to describe; in so much that it seemed as if the dawn was rising in the obscurity of night, or as if the water of immortality was issuing from the land of darkness. She held in her hand a cup of snow water, into which she sprinkled sugar, and mixed it with the juice of the grape. I know not whether what I perceived, was the fragrance of rose water, or that she had infused into it a few drops from the blossom of her cheek. In short, I received the cup from her beauteous hand, and drinking the contents found myself restored to new life. The thirst of my heart is not such that it can be allayed with a drop of pure water, the streams of whole rivers would not satisfy it. How happy is that fortunate person whose eyes every morning may behold such a countenance. He who is intoxicated with wine will be sober again in the course of the night; but he who is intoxicated by the cupbearer, will not recover his senses until the day of judgment.

حکایت ۱۷

سالن سلطان محمود خوارزمشاه با خطای برای مصلحتی
 صلاح اختیار کرده بود بهجامع کا شغردر آمدن پسر دیدم در
 320 خوبی بغایت اعتدال ونهایت جبال چنانکه در امثال او
 گفته اند

رباعی

معلبت همه شوخی و دلبری آموخت
 جفا و ناز و عتاب و ستبری آموخت
 325 من آدمی بچنین شکل و خوی و قد و روش
 ندیده ام مگر این شیوه از پری آموخت
 مقدمه نکوز مخشری در دست و همی خواند ضرب زید عبروا
 و کان الهتعدی عبروا گفتم ای پسر خوارزم و خطای صلح کردند
 و زید و عبور را خصومت هیچچنان باقیست بخندید و مولودم
 330 پرسید گفتم خاک شیراز گفت از سخنان سعدی چه داری گفتم

TALE XVII.

In the same year that Sultan Mohammed Khovaruzm Shah, for some weighty reason, made peace with the king of Khatai, I entered the mosque of Cashghur, where I saw a boy of incomparable beauty, and remarkably elegant in his form, such as those who have been thus described, "The master perfected you in bold and captivating manners, in tyranny, blandishment, forwardness, and severity: I never saw any mortal possessed of such beauty, such temper, such stature, and accomplishments, but you may have been instructed by a Fairy." He held in his hand the introduction to the syntax of Zemukhshery, and was repeating, "Zeid struck Omar, and became the injurer of Omar." I said, "young man, Khovaruzm and Khatai have made peace; and does there still continue the contention between Omar and Zeid?" He laughed, and asked where I was born? I answered at Sheeraz. He asked, "what have you of Sâdy's compositions?" I replied in Arabic,

E e e.

قطعه

بلیت بنحوی یصول مغاضبا علی کزید فی مقابله العبرو
 علی جر زید لیس یرفع راسه وهل یستقیم الرفع من عمل الجر
 گفت غالب اشعار او درین زمین بزبان پارسیست اگر بگوئی
 بفهم نزد یکتر باشد کلم الناس علی قد ر عقولهم
 335
 مثنوی

طبع ترا نا هوس نحو شد صورت عقل از دل ما مکتو شد
 ای دل عشاق بدام تو صید ما بتو مشغول و تو با عمر و وزید
 با مداد آن که عزم سفر مصمم شد مگر کسی از کاروانیان گفته
 بودش که فلان سعدیست دیدم که روان آمد و تلافی کرد
 و برو داد تا سفا خورد که چندین روز چرا نگفتی که منم تا
 شکر قدوم بزرگان را بخند مت میان بستنی گفتم
 مصراع

با وجودت ز من آواز نیامد که منم

" I am enamoured with the student of Syntax who attacks me as furiously as Zied does Omar, and is so intent on repeating his lesson, that he lifts not up his head; for how can the disdainful person look upon others?" He replied, " The greater part of his verses to be met with in this country are in the Persian language, if you would repeat some of those we should more readily comprehend them. Speak to men according to their capacity." Whilst you fix your attention on Syntax, our minds are bereft of reason; alas thou ravisher of hearts, I am thinking on you only, and you are engrossed by Omar and Zeid. Probably some of the Caravan had told him, that I was Sâdy, for on the morning of our departure, I saw him come running, he shewed kindness and lamented my departure, saying how " was it that you should have been so long without telling that you are Sâdy, in order that I might have rendered you every service in my power?" I answered that I had not power to discover myself in his presence.

345 گفتا چه شود که درین بقعه چند روز بر آسایی تا از خد متت

مستفید شویم گفتم نتوانم بحکم این حکایت که دیدم

مثنوی

بزرگی دیدم اندر کوهساری قناعت کرده از دنیا بغاری

چرا گفتم بشهر اندر نیایی که بار بند از دل بر کشایی

350 بگفت اینجا پر پرویان نغزند چو گل بسیار شد پیلان بلغزند

این کلام گفتم و بوسه بر سر و روی همدیگر دادیم و وداع

کردیم

بیت

بوسه دادن بروی دوست چه سود هم در آن لحظه کردنش پدرود

355 سیب ثوبی وداع یاران کرد روی زین سوی سرخ ازان سوزرد

شعر

ان لم امت يوم الوداع تاسفا لاتحسبوني في الهودات منصفا

He added, "what objection can there be to your remaining here, and favoring us with your company a few days longer?" I replied, "I cannot, on account of the following incident, which once befell me. I saw in the mountain a wise man who having retired from the world dwelt in a cave. I asking why he did not frequent the city to relieve his mind? He replied, there dwell many of exquisite beauty; and where there is much clay the elephants lose their footing." After making this speech, we mutually kissed, and bid each other adieu. What benefit is there in kissing the cheek of a friend at the instant that you are bidding him adieu? It is like an apple with one cheek red and the other yellow. If I die not of grief on the day that I bid adieu, you will not consider me faithful in friendship.

حکایت ۱۸

خرقه پوشی در کاروان حجاز همراه ما بود یکی از امراء عرب
 مرا و را صد دینار بخشیده بود تا نفعه عیال کند ناگاه دزد 360
 خفاچه بر کاروان زدند و پاک ببردند باز رگنانان گریه
 وزاری کردن گرفتند و فریاد بی فایده خواندن

بیت

گر تصرع کنی و گرفتاریان دزد زرباز پس نخواهد داد
 مگر آن درویش خرقه پوش برقرار خود مانده بود و تغیر 365
 درو نیامده گفتم مگر آن معلوم تر اندر دند گفت بلی بردند و
 لیکن مرا با آن معلوم چنان الغتی نبود که بهفارقت آن خسته
 دل باشم

بیت

نباید بستن اندر چیز و کس دل که دل برداشتن کاریست مشکل 370
 گفتم موافق حال منست آنچه تو گفتی که مرا در عهد جوانی

TALE XVIII.

A durwaish accompanied me in the Caravan to Mecca, on whom one of the nobles of Arabia had bestowed an hundred dinars for the support of his family. Suddenly a band of robbers of the tribe of Kufâchêh attacked the Caravan and plundered it of every thing. The merchants began to cry and lament, and uttered useless complaints. Whether you supplicate, or whether you complain, the thief will not restore the money. The durwaish was the only exception, he remaining unshaken, and not at all affected by the adventure. I said to him, "perhaps they have not taken your money." He answered, "yes they carried it off, but I was not so fond of it as to be distressed at losing it. A man ought not to fix his heart on any thing, or person; because it is a difficult matter, to remove the heart therefrom." I replied, "your words suit my circumstances exactly; for in my youth

با جواني اتفاق مخالطت بود و صدق مودت بپشتابتي که
قبله چشم جمال او بودي و سود سرمایه' عهزم وصال او
قطعه

375 مگر ملایکه بر آسمان و گرنه بشر
بحسن صورت او در زمین نخواهد بود
بد و سستی که حرامست بعد از صحبت
که هیچ نطفه چو او آدمی نخواهد بود

ناگهی پای وجودش بگل اجل فرورفت و دود فراق از
380 دود مانش بر آمد روزها بر سر خاکش مجاورت کردم و از جمله
که در فراق او گفتم اینست

قطعه

کاش کان روز که در پای تو شد خار اجل
دست گیتی بزدی تیغ هلاکم بر سر
385 تا درین روز جهان بی تو ندیدی چشم
ای منم بر سر خاک تو که خاکم بر سر

I contracted a friendship for a young man, with so warm an attachment, that his beauty was the Keblah of my eyes, and his society the chief comfort of my life. No mortal on earth ever possessed so beautiful a form, perhaps he was an angel from heaven. After his decease, I swore never again to cultivate friendship, because no other mortal can ever equal him. His sudden death overwhelmed his family in the deepest affliction. I continued at his grave for many days, and this is one of the sentences which I uttered on the loss of him. Would to God that on the day, when fate overtook thee, the hand of destiny had also smitten me with the sword of death, that I might not thus have been left to behold the world without thee. Alas, here am I on your grave, whilst I wish that my head was buried in the earth.

F f f.

قطعه

انکه قرارش نگرفتي و خواب تا گل و نسرين نغشاندي نخست
گردش گيتي گل رویش بريخت خار بنان بر سر خاکش برست
بعد از مفارقت او عزم کردم و نیت جزم که بقیه زندگانی 390
فرش هوس در نوردم و گرد مجالست نگردم

قطعه

سود دریا نیک بودي گر نبودي بیم موج
صحبت گل خوش بودي گر نیستی تشویش خار
دوش چون طاووس می نازیدم اندر باغ وصل 395
این زمان اندر فراق یار می پیچم چو مار

حکایت ۱۹

یکی را از ملوک عرب حدیث لیلی و مجنون بگفتند و شورش
حال او که با کمال فضل و بلاغت سردر بیابان نهاده است و زمام
اختیار از دست داده است بفرمودش تا حاضر آوردند 400

He who could never take rest until he had spread roses and narcissuses, through the vicissitude of heaven the roses of his cheek are scattered whilst thorns and briars grow over his grave. After a separation from him, I came to a fixed determination that during the remainder of my days, I would fold up the carpet of pleasure, and abstain from society. It would be profitable to explore the ocean, but for the dread of the waves. The society of the rose would be delightful, but for the fear of thorns. Yesterday I walked proudly as the peacock in the garden of society; but now from the absence of my friend, I am contorted like the snake."

TALE XIX.

They related to one of the kings of Arabia the story of Leila and Mujnoon, and the nature of his insanity, that whilst endowed with eminent virtues and possessing uncommon powers of eloquence, he had abandoned himself to distraction, and retired into the desert. The king ordered him to be brought before him.

و ملامت کردن گرفت که در شرف انسان چه خلل دیدی که
خوی حیوانی گرفتگی و ترک عیش آدمی گفتی مجنون
بتالید و گفت

شعر

و رب صدیق لامنی فی ودا دها 405

الم یرها یوما فتوضح لی عذری

قطعه

کاش کاناں که عیب من جستند
رویت ای دلستان بدیدندی

تابجای ترینج در نظرت

بیخبر دستها بریدندی

410

تا تحقیقت معنی بر صورت دعوی گواهی دادی ملک را در دل

آمد که جبال او را مطالعه کند تا داند که چه صورتست که

موجب چندین فتنه است بفرمود طلب کردند در احیاء عرب

and when he came reproachfully asked him what he had seen unworthy in human nature, to have induced him to assume the manners of the brutes, and to relinquish the pleasures of society. Mujnoon wept and said, "many of my friends reproach me for my love of Leila: will they never behold her charms, that my excuse may be accepted? Would to heaven that they who blame me for my passion could see thy face, O thou ravisher of hearts, that at the sight of thee they might be confounded, and inadvertently cut their hands instead of the lemon." The king being curious to behold her beauty, that he might be able to judge of the form which had occasioned so much calamity, ordered her to be brought. They searched among the Arabian families,

بگرديدند و بدست آوردند و پيش ملك در صحن سراچه 415
 بداشتند ملك در هيت او نظر كرد شخصي ديد سياه فام ضعيف
 اندام در نظرش حقير آمد بحكم انكه كمترين خدام حرم او
 بجمال ازو بيش بود و بزينت پيش مجنون بفرست دريافت
 و گفت اي ملك از دريچه چشم مجنون بجمال ليلي نظر بايست

مثنوي

420

ترا بر درد من رحمت نيابد رفيق من يكي هم درد بايد
 كه با او قصه گويم همه روز دوهيزم را بهم خوشتر بود سوز

شعر

ما سر من ذكر الحبي بهسبي

ولو سبعت ورق الحبي صاحت معي

يا معشر الخلان قولوا للبعافي

ياليث تدري ما بقلب الهو جعي

نظم

تندرستان را نباشد درد ريش جز به همدرد ي نگويم درد خویش

and having found her, brought her before the king, in the court yard of the palace. The king contemplated her appearance, and beheld a person of dark complexion, and weak form, infomuch that he thought her so contemptible, that the meanest servant of his haram surpassed her in beauty and elegance. Mujnoon having penetration enough to discover what was passing in the king's mind said, "O king, the beauty of Leila must be seen with the eyes of Mujnoon. Thou hast no compassion on my disorder, my companion should be affected with the same malady, that I might sit all day repeating my tale to him, for two pieces of wood burn together with a brighter flame. The discourse concerning the verdant plain, which has reached my ears; had the leaves on that plain heard it, they would have joined their complaints with mine. O my friends say to them who are free from love, O we wish that you knew what passes in the heart of a lover. The pain of a wound affects not those who are in health. I will not disclose my grief but to those who have tasted the same affliction.

430 گفتن از زنبور بی حاصل بود بایگی در عمر خود ناخورده نیش

تا ترا حالی نباشد هیچو من حال ما باشد ترا افسانه پیش
سوز من باد یگری نسبت مکن اونیک برد ست و من بر عضوریش
حکایت ۲۰

قاضی همدانی را حکایت کنند که با نعلبند پسری سرخوش بود و
435 نعل دلش بر آتش روزگار ری در طلبش متالف بود و پویان

و مترصد و جویان و بر حسب واقعه گویان

رباعی
در چشم من آمد آن سهری سرو بلند

بر بود دلم زد ست و در پای افکند

این دیده شوخ میکشد دل بکند

440

خواهی که بکس دل ندهی دیده ببند

بیت

از یاد تو غافل نتوان کرد به هیچم

سر کوفته مارم نتوانم که به پیچم

It were fruitless to talk of an hornet to them, who never felt the sting. Whilst thy mind is not affected like mine, the relation of my sorrow seems only an idle tale. Compare not my anguish to the cares of another man; he only holds the salt in his hand, but it is I who bear the wound in my body."

TALE XX.

They tell a story of a Cazy of Hamadan, that he was enamoured with a Farrier's beautiful daughter to such a degree, that his heart was inflamed by his passion, like a horse shoe red hot in a forge. For a long time he suffered great inquietude, and was running about after her in the manner which has been described, "That stately cypress coming into my sight, has captivated my heart and deprived me of my strength, so that I lye prostrate at her feet. Those mischievous eyes drew my heart into the snare. If you wish to preserve your heart, shut your eyes. I cannot by any means get her out of my thought. I am the snake with a bruised head, I cannot turn myself."

G g g.

شنیدم که در گذری پیش قاضی باز آمد طرفی ازین معامله 445
 بگوشش رسید و زاید الوصف رنجیده د شنام بی تعاشی
 داد و سقط گفت و سنگ برداشت و هیچ از بی حرمتی فرو
 نگذاشت قاضی بایکی از علماء معتبر که هبعنان او بود گفت

بیت

آن شاهدی و خشم گرفتن بینش 450
 وان عقد و برابروی ترش شیرینش
 در بلاد عرب گویند ضرب الحبيب زیب 451

بیت

از دست تو مشقت بردهان خوردن
 خوشتر که بدست خویش نان خوردن 455
 هپانا از وقاحت او بوی سباحه می آید پادشاهان سخن
 بصلابت گویند و باشد که در نهان صلح جویند

I have heard that she met the Cazy in the street, and something having reached her ears concern-
 ing him, she was displeased beyond measure and abused and reproached him without mercy, flung
 a stone and did every thing to disgrace him. The Cazy said to a respectable man of learning who
 was in his company, " behold that beauteous girl how rude she is, behold her arched eyebrow,
 what a sweet frown it exhibits. In Arabic they say, that a blow from the hand of her we love, is
 as sweet as raisins. To receive a blow on the mouth, from thy hand, is preferable to eating bread
 from one's own hand." Then again she tempered her severity with a smile of beneficence, as
 kings sometimes speak with hostility, when they inwardly desire peace.

بیت

انگور نو آورده ترش طعم بود
460 روزی د و صبر کن که شیرین گردد

این بگفت و بهسند قضا باز آمد تنی چند از عدول که ملازم
او بودند زمین خدمت ببوسیدند که با جازت سخنی د اریم
د ر خدمت بگوئیم اگر چه ترک اد بست و بزرگان گفته اند

بیت

465 نه در هر سخن بحث کردن رواست خطا بر بزرگان گرفتن خطاست

اما بحکم آنکه سوابق انعام خداوندی ملازم روزگار

بندگانست مصلحتی که بینند و اعلام نکنند نوعی از خیانت

باشد طریق صواب آنست که پیرامن این طبع نگردي و فرش

ولع د ر نوردی که منصب قضا پایگاهی منیع است تابگناهی

470 شنیع ملوث نگردي حریف اینست که د یدی و حدیث اینست

که شنیدی

Unripe grapes are sour, but keep them a day or two and they will become sweet. The Cazy having said thus repaired to his court. Some well disposed persons, who were in his service, made obeifance and said, "that with permission they would represent a matter to him, although it might be deemed unpolite, as the Sages have said, it is not allowable to argue on every subject; it is criminal to describe the faults of a great personage; but that in consideration of the kindness which his servants had experienced from him, not to represent what to them appears advisable, is a species of treachery. The laws of rectitude require that you should conquer this inclination, and not give way to unlawful desires for the office of Cazy is a high dignity, which ought not to be polluted with a crime. You are acquainted with your mistress's character, and have heard her conversation.

مثنوي

يکي کرده بي آب روئي بسي چه غم دارد از آب رويي کسي
 بسا نام نیکوئي پنجاه سال که یک نام زشتش کند پایمال
 قاضي را نصیحت یاران یکدل پسند آمد و بر حسن رای و 475
 حفظ و فای ایشان آفرین کرد و گفت نظر عزیزان در مصلحت
 حال من عین صوابست و مسئله بی جواب ولکن

شعر

ولوان حبیب السلام يزول لسبعت افکا یفتريه عدول

480

بیت

ملا مت کن مرا چند آنکه خواهی
 که نتوان شستن از زنگی سیاهی
 این بگفت و کسانرا بتفحص حال او برانگیخت و نعت بیکران
 بریخت که گفته اند هر کرا زرد رتر از پوست زور در بازوست
 و آنکه برد دنیا دست رسي ندارد در ره به دنیا کسي ندارد 485

She who has lost her reputation, what cares she for the character of another? It has frequently happened that a good name acquired in fifty years has been lost by a single imprudence." The Cazy approved the admonition of his cordial friends, praised their understanding and fidelity, and said, "the advice which my friends have given, in regard to my situation, is perfectly right, and their arguments are unanswerable. Of a truth, if friendship was to be lost on our giving advice, then the just might be accused of falsehood. Reprehend me as much as you please, but you cannot wash the blackmoor white." Having said thus, he sent people to enquire how she did, and spent a great deal of money according to the saying, "He who has money in the scales, has strength in his arms; and he who has not the command of money, is destitute of friends in the world."

بیت

هر که زردید سرفرو آورد ورترازوي آهنيں دوشست
 في الجبله شبى خلوتى ميستر شد و هم دران شب شکنه را
 خبر شد که قاضى همه شب شراب درسرو شاهد دربر از تنعم
 490 نخفتى و بترنم گفتى

غزل

امشب مگر بوقت نهى خواند اين خروس
 عشاق بس نکرده هنوز از کنار و بوس
 رخسار يار در خم گيسوى تابدار
 495 چون گوي عاج در خم چوگان آبنوس
 يکدم که چشم فتنه نخفتست زينهار
 بيدار باش تانرود عمر بر فسوس
 تانشنوي زمسجد آدينه بانگ صبح
 ياز درسراي اتابک غريو کوس

Whosoever sees money, lowers his head; like the beam of the scales, which stops altho it be made of iron." To be brief, one night he obtained a meeting in private, and the superintendent of the police was immediately informed of the circumstance, that the Cazy passed the whole night in drinking wine, and fondling his mistrefs. He was too happy to sleep and was finging, " that the Cock had not crowed that night at the usual hour." The lovers were not yet fatisfied with each others company; the cheeks of the mistrefs were shining between her curling ringlets, like the ivory ball in the ebony bat in the game of Chowgong. In that instant, when the eye of enmity is asleep, be thou upon the watch, lest some mischance befall you; until you hear the Mouzzin proclaiming the hour of prayer; or the sound of the kettle drum from the gate of the police of Atabuk,

H h h.

500

لب بر لبی چو چشم خروس ابلهی بود

برد اشستن بگفتن بیهوده خروس

قاضی درین حالت بود یکی از متعلقان درآمد و گفت چه

نشینی خیز و تاپای داری گریز که حسودان بر تو دقتی گرفته اند

بلکه حقی گفته اند تا مگر این آتش فتنه که هنوز اندک

است بآب تدبیری فرو نشانیم مبادا که فردا چون بالا گیرد 505

عالی را فرا گیرد قاضی بتبسم فرو نگه کرد و گفت

قطعه

پنجه در صید کرده ضیغم را چه تفاوت کند که سگ آید

روی در روی دوست کن بگذار ناعد و پشت دست می خاید

ملک را در آن شب آشپزی دادند که در ملک تو چنین منگري 510

حادث شده است چه فرمائی گفت من او را از جمله فضلاء

عصر و یگانه دهر میدانم باشد که معاندان در حق او بغرض

خوض کرده باشند این سخن در سبع قبول من نیاید مگر آنکه

که معاینه گردد که حکما گفته اند

it would be foolishness to cease kissing at the crowing of the foolish cock. The Cazy was in this situation when one of his servants entering said, "why are you sitting thus, arise and run, as fast as your feet can carry you, for your enemies have laid a snare for you, nay they have said the truth. But whilst this fire of strife is yet but a spark, extinguish it with the water of good management; for it may happen that to-morrow when it breaks out into a flame, it will spread throughout the world." The Cazy smiling looked on the ground and said, "If the lion has his paw on the game, what signifies it if the dog should come. Turn your face towards your mistress, and let your rival bite the back of his hand." That very night they carried intelligence to the king of the wickedness which had been committed in his dominions, and begged to know his commands. He answered, "I believe the Cazy to be the most learned man of the age; and it is possible that this may be only a plot of his enemies to injure him. I will not give credit to this story, without I see proofs with mine own eyes; for the sages have said.

بیت

به تندي سبک دست بردن بتیغ

بدندان برد پشت دست دریغ

شنیدم که سحرگاهي ملک باتني چند از خاصان بر بالین قاضي

رسید شمع را دید ایستاده و شاهد نشسته و مي ریخته و قدح

520 شکسته و قاضي در خواب مستي بپيخبر از ملک هستي ملک

بلطفش بيدار کرد و گفت برخیز که آفتاب بر آمد قاضي

دریافت و گفت از کدام جانب بر آمد گفت از جانب مشرق

گفت الحمد لله که در توبه بازست بحکم این حدیث که لا

يغلق باب التوبه علي العباد حتي تطلع الشمس من مغربها و

525 گفت استغفر الله و اتوب اليه

قطعه

این دو چیزم بر کناه انگيختند بخت نافر جام و عقل ناتمام

گر گرفتارم کنی مستوجبم و رببخشي عفو بهتر ز انتقام

He who quickly lays hold of the sword in his anger, will gnaw the back of his hand through sorrow." I heard that at the dawn of day, the king with some of his principal courtiers came to the Cazy's bed chamber. He saw the candle burning, and the mistress sitting down, with the wine spilt, and the glass broken; and the Cazy stupified between sleep and intoxication, lost to all sense of his existence. The king kindly waked him, "and said, get up for the sun is risen." The Cazy perceiving him, asked, "from what quarter has the sun risen?" The king answered from the East. The Cazy replied, "God be praised, then the door of repentance is still open, according to the tradition, the gate of repentance shall not be shut against the servants of God, until the sun shall rise in the west; adding, now I ask pardon of God, and vow to him that I will repent. These two things have led me unto sin, ill fortune, and a weak understanding. If you seize me I deserve it, but if you pardon me, forgiveness is better than vengeance.

ملک گفت توبه درین حالت که برهلاک خود اطلاع یافتی
سودی ندارد

530

قطعه

چه سود از دزدی آنکه توبه کردن
که نتوانی کهند انداخت بر کاخ
بلند از میوه گو کوتاه کن دست

535 که کوتاه خود ندارد دست بر شاخ

ترا با وجود چنان منکری که ظاهر شد سبیل خلاصی صورت
نه بندد این بگفت و موکلان عقوبت بروی در آویخت گفت
مراد رخد مت سلطان یک سخن باقیست ملک پرسید که
آن چیست

قطعه

540

باستین ملالی که بر من افشانی

طبع مدار که از دامن دست

The king "said repentance can now avail nothing, as you know that you are about to suffer death. What good is there in a thief's repentance, when he has not the power of throwing a rope into the upper story. Tell him who is tall, not to pluck the fruit, for he of low stature cannot extend his arm to the branch. To you who have been convicted of such wickedness, there can be no hopes of escape." The king having said thus, ordered the officers of justice to take charge of him. The Cazy said, "I have yet one word to speak to your majesty." He asked, "what is it?" He replied, "as long as I labour under your displeasure, think not that I will let go the skirt of your garment."

اگر خلاص محالست ازین گنه که مراست

بدان گرم که توداری امیدواری هست

545 ملک گفت این لطیفه بدیع آوردی و این نکته غریب گفتی

ولیکن محال عقلست و خلاف شرع که ترا فضل و بلاغت

امروز از چنگ عقوبت من برهاند مصلحت آن بینم که ترا از

قلعه به نشیب بیند ازم تا دیگران عبرت گیرند گفت ای

خداوند جهان پرورده نعمت این خاندانم و نه تنها من این

550 گنه کرده ام دیگر را بیند از تامل عبرت گیرم ملک را ازین

سخن خنده آمد و بعفو از سر خطای او در گذشت و متعندان

او را که اشارت بکشتن او کرده بودند گفت

بیت

هیه خیال عیب خویش ننید طعنه بر عیب دیگران مزنید

555 هر که او عیب خویش بیند طعنه بر عیب دیگران نکند

Although the crime which I have committed may be unpardonable, still I entertain some hopes from your clemency. The king said, "you have spoken with admirable facetiousness and wit, but it is contrary to reason and to law that your wisdom and eloquence should rescue you from the hand of justice. To me it seems advisable that you should be flung headlong from the top of the castle to the earth, as an example for others." He replied, "O monarch of the universe, I have been fostered in your family, and am not singular in the commission of such crimes, therefore I beseech you to precipitate some one else, in order that I may benefit by the example." The king laughed at his speech, and spared his life; and said to his enemies, "All of you are burthened with defects of your own, reproach not others with their failings. Whosoever is sensible of his own faults, carps not at another's failing."

Iii.

حکایت منظومه ۲۱

جواني پاک باز و پاک رو بود که با پاکیزه رویی در گرو بود
 چنین خواندم که در دریای اعظم بگردابی در افتادند با هم
 چو ملاح آمدش تادست گیرد مبادا که اندران سختی بهیرد
 هبی گفت از میان موج تشویر مزار بگذار و دست یار من گیر 560
 درین گفتن جهان بروی در آشفست شنیدندش که جان میداد و می گفت
 حدیث عشق از آن بطلال منیوش که در سختی کند یاری فراموش
 چنین کردند یاران زندگانی ز کار افتاده بشنو تابدانی
 که سعدی راه و رسم عشق بازی چنان داند که در بغداد تازی
 دلارامی که داری دل درو بند دگر چشم از همه عالم فرو بند 565
 اگر لیلی و مجنون زنده گشتی حدیث عشق ازین دفتر نوشتی

TALE XXI.

There was an affectionate and amiable youth who was betrothed to a beautiful girl. I have heard that as they were sailing on the ocean, they fell together into a whirlpool. When the mariners went to the young man that they might catch his hand, and save him from perishing, in that unhappy juncture, he called aloud and pointed to his mistress from the midst of the waves, "Leave me and take the hand of my beloved." The whole world admired him for that speech, and when he was expiring he was heard to say, "Learn not the tale of love from that faithless wretch, who forgets his beloved in the hour of danger." Thus ended the lives of those lovers; hearken and learn from those of experience, for Sâdy is as conversant in the ways and customs of love, as the Arabic language is familiar at Baghdad. Fix your heart on the mistress whom you have chosen, and be blind to every other earthly object. If Leila and Mujnoon were now living, they might learn the history of love from this book.

باب ششم د رضعف و پيري

حكايت ۱

باطانغه د انشهيد ان د رجامع د مشفق بحثي همي كردم
 ناگاه جواني از در د رآمد و گفت با شماكسي هست كه زبان
 5 فارسي داند اشارت بهن كرد ند گفتم خيرست گفت پيري صد
 و پنجاه ساله د رحالت نر عست و بزبان فارسي چيزي ميگويد
 و مفهوم مانهي كرد د اكر بكرم قدم رنجه شوي مزد يابي باشد
 كه وصيتي كند چون ببالينش فرارسيدم اين ميگفت
 قطعه

10 دمي چند گفتم برآرم يكام د ريغا كه بگرفت راه نفس
 د ريغا كه برخوان الوان عمر دمي چند خورد يم و گفتند بس
 معنای اين سخن با شما ميان بعربي گفتم تعجب كردند از عمر
 د راز و تاسف خوردن او بر حيات د نيا گفتش چه گونه د رين
 حالت گفت چه گويم

CHAPTER VI.

On Imbecility and Old age.

TALE I.

I was engaged in a disputation with some learned men in the Mosque of Damascus, when suddenly a young man entering the gate said, "is there any one amongst you who understands the Persian language?" They pointed to me, I asked what was the matter. He answered, "an old man, of a hundred and fifty years of age, is in the agonies of death, and says something in the Persian language, which we do not comprehend. If you will have the goodness to take the trouble to go, you will obtain your reward: perhaps he may want to make his will." When I came to his pillow, he said, "I was in hopes that I should have spent the small remnant of my life in ease, but I can scarcely draw my breath. Alas that at the table of variegated life, I ate a little and they said it is enough." I explained to the Damascians in Arabic, the signification of the discourse. They wondered that at his advanced age, he should grieve for worldly life. I then asked him how he found himself. He replied, "what can I say?

ندیده که چه سختی همی رسد بکسی

که از دهانش بدر میکنند دندانانی

قیاس کن که چه حالش بود در آن ساعت

که از وجود عزیزش بدر رود جانی

گفتم تصور مرگ از خیال بدر کن و وهم را بر طبیعت مستولی 20

مگردان که فیلسوفان گفته اند مزاج اگر چه مستقیم بود اعتبار

بقارا نشاید و مرض اگر چه هایل بود دلالت کلی بر هلاک

نکند اگر فرمائی طبیبی را بخوانیم تا معالجه کند که به شوی

گفت هیئات

مثنوی

خواجه در بند نقش ایوانست

خانه از پای پست ویرانست

Have you not seen what pain he suffers, who has one of his teeth drawn out of his mouth; think then what must be the state in that moment when the soul is departing from this precious body." I said dismiss from your imagination the thoughts of death, and let not apprehension overcome your constitution; for the philosophers have said, although the animal system be in full vigour, yet we ought not to rely in its continuance; and on the other hand, although a disease be dangerous, yet it is no positive proof of approaching death. If you will give me leave, I will send for a physician, that he may prescribe some medicine which may be the means of your recovery." He replied, "alas! The master of the house is considering how to decorate his hall, whilst the foundation is in a state of decay.

دست برهم زند طبیب ظریف

چون خرف بیند او فتاده حریف

پیر مردی ز نزع می نالید

پیر زن صندلش هبی مالید

چون مخبط شد اعتدال مزاج

نه عزیمت اثر کند نه علاج

حکایت ۲

35 پیری حکایت کرده بود که دختری خواسته بودم و حجره

بگل آراسته و بخلوت باو نشسته و دیده و دل درو بسته

شبهای دراز نخفتی و بذلها و لطیفها گفتی تاباشد که

وحشت نگیرد و مو انست پذیرد از آن جمله شبی میخفتم که

بخت بلندت یار بود و چشم دولت بیدار که بصحبت پیری

40 افتادی پخته و جهان دیده و گرم و سرد روزگار چشیده و نیک

و بد آزموده حق صحبت بدانند و شرط مودت بجای آرد

و مشفق و مهربان خوش طبع و شیرین زبان

The skilful physician smites his hands together, when he sees the old man broken like a potsherd. The sick man was lamenting in agony, whilst an old woman was anointing his feet with a preparation of sandal-wood. But when the animal temperament is destroyed, neither amulets nor medicines are of any use.

TALE II.

An old man telling a story about himself said, "when I married a young virgin, I bedecked a chamber with flowers, sat with her alone, and had fixed my eyes and heart solely upon her. Many long nights I passed without sleep, repeating jests and pleasantries, to remove shyness, and make her familiar. On one of those nights I said, fortune has been propitious to you, in that you have fallen into the society of an old man, of mature judgment, who has seen the world, and experienced various situations of good and bad fortune, who knows the rights of society, and has performed the duties of friendship, one who is affectionate, affable, cheerful and conversable.

Jjz.

مثنوي

تا توانم دلت بدست آرم وریبازاریم نیازارم
 45 و رچو طوطی شکر بود خورششت جان شیرین فدای پرورششت
 نه گرفتار آمدی بدست جوانی معجب و خیره رای سرتیز و
 سبک پای که هر دم هوای پزد و هر لحظه رای زند و هر شب جای
 خسپد و هر روز یاری گیرد

قطعه

50 جوانان خورم اند و خوب رخسار ولیکن در وفا با کس نیایند
 وفاداری مدار از بلبلان چشم که هر دم برگلی دیگر سرایند
 اما طایفه پیران بعقل و ادب زندگانی کنند نه بر مقتضای
 چهل جوانی

بیت

55 ز خود بهتری جوی و فرصت شمار
 که با چون خودی کم کنی روزگار

I will exert my utmost endeavours to gain your affection, and if you should treat me unkindly, I will not be offended; or if like the parrot your food should be sugar, I will devote my sweet life to your support. You have not met with a youth of a rude disposition, with a weak understanding, head strong, a gadder, who would be constantly changing his situation and inclinations, sleeping every night in a new place, and every day forming some new intimacy. Young men may be lively and handsome, but they are inconstant in their attachments. Look not for fidelity from those, who with the eyes of the nightingale, are every instant singing upon a different rosebush. But old men pass their time in wisdom and good manners, not in the ignorance and frivolity of youth. Seek for one better than yourself, and having found him, consider yourself fortunate; for with one like yourself, you would pass your life without improvement."

گفت چند آن برین نبط بگفتم و گه آن بردم که دلش در قید
 من آمد و صید من شد ناگاه نفسی سرد از دل پرورد بر آورد
 و گفت چندین سخن که گفتمی در ترازوی عقل من وزن
 60 آن یک سخن ندارد که از قایله خویش شنیده ام که زن
 جوان را اگر تیری در پهلو نشیند به که پیری فی الجمله امکان
 موافقت نبود و مفارقت انجامید مدت عدت برآمد عقد
 نکاحش با جوانی بستند تند ترش روی تهی دست بد خوی
 جور و جفا میدید ورنج و عذاب میکشید و شکر نعت حق هیچنان
 65 میگفت که الحمد لله که از آن عذاب الیم برهیدم و بدین

نعت مقیم برسیدم

بیت

باین همه جور و تند خویی نازت بکشم که خوبرویی
 قطعه

70 با تو مرا سوختن اندر عذاب به که شدن باد تری در بهشت
 بوی پیاز از دهن خوبروی نغز تر آید که گل از دست زشت

He said, "I spoke a great deal after this manner, and thought that I had made a conquest of her heart; when all of a sudden, she fetched a cold sigh from the bottom of her heart, and replied; all the fine speeches that you have been uttering, have not so much weight in the scale of my reason, as one single sentence which I heard from my nurse; that if you plant an arrow in the side of a young woman, it is not so painful as the society of an old man. In short," continued he, "it was impossible to agree, and our differences ended in a separation. After the time prescribed by law, she married a young man of an impetuous temper, ill natured and in indigent circumstances; so that she suffered the injuries of violence, with the evils of penury; however, she returned thanks for her lot, and said, God be praised, that I escaped from infernal torment, and have obtained this permanent blessing. Amidst all this violence, and impetuosity of temper, I will put up with your airs, because you are handsome. It is better to burn with you in hell, than to be in paradise with the other. The scent of onions from a beautiful mouth, is more fragrant than the odour of the rose from the hand of one who is ugly."

حکایت ۳

مهمان پیری بودم در دیار بکر مال فراوان و فرزند خوب روی
داشت شبی حکایت کرد مرا در عمر خویش بجز این فرزند
نبودست درختی درین وادی زیارتگاهست که مردمان 75
ب حاجت خواستن انجاروند شبهای درپای آن درخت بحق
نالیده ام تا مرا این فرزند بخشیده است شنیدم که پسر با رفیقان
آهسته میگفت چه بودی که من آن درخت را بدانستی که
کجاست تا دعا کردمی که پدرم بمیرد

80

حکایت

خواجه شادی کنان که فرزند عاقلست و پسر طعنه زنان که
پدرم فرتوت

قطعه

سالها بر تو بگذرد که گذر نکنی سوي تربت پدرت
تو بجای پدر چه کردی خیر تاهبان چشم داری از پسر 85

TALE III.

In the territory of Diarbekr, I was the guest of a very rich old man, who had a handsome son. One night, he said, "during my whole life, I never had any child but this son. Near this place is a sacred tree, to which men resort to offer up their petitions. Many nights at the foot of this tree I besought God, until he bestowed on me this son." I heard that the son was saying to his friends, in a low tone of voice, "how happy should I be to know where that tree grows, in order that I might implore God for the death of my father." The father was rejoicing in his son's wisdom; whilst the son despised his father's decrepitude. Many years have elapsed since you visited your father's grave; what piety have you shewn towards your parent, that you should expect dutifulness from your son?

حکایت ۴
 روزي بغرور جواني سخت رانده بودم و شبانکه بپاي کوهي
 سست مانده پير مرد ي ضعيف از پس کارون هي آمد و گفت
 چه خسي خيز نه جاي خفتنست گفتم چون روم که نه پاي
 90 رقتنست گفت نشنیده که گفته اند رقتن و نشستن به که
 دويدن و گسستن

قطعه

اي که مشتاق منزلي مشتاق پند من کار بند و صبر آموز
 اسپ تازي دوتگ رود بشتاب اشتر آهسته ميرو دشب و روز
 حکایت ۵ 95

جواني چست و لطيف و خندان و شيرين زبان در حلقه
 عشرت ما بود که در دلش از هيچ نوعي غم نيامدي و لب از
 خنده فراهم نياوردي روزگاري برآمد که اتفاق ملاقات
 نيغتاد بعد از آن ديدمش زن خواسته و فرزندان خاسته و

TALE IV.

Once in the vigour of youth I had performed a long journey, and at night, being fatigued, remained at the foot of a mountain. A debilitated old man, who arrived after the caravan, said, "why do you sleep? get up, this is not a place for repose." I said to him, "how can I proceed, not having the use of my feet?" He replied, "have you not heard how it has been said, that proceeding and halting, is better than running until you are fatigued." O ye, who wish to reach the end of your day's journey, be not in haste; listen to my counsel, and learn patience. The Arab horse makes two stretches on full speed, and the camel travels slowly day and night.

TALE V.

An active, pleasant, and merry youth, of agreeable manners, was one of our happy society; sorrow in no shape entered his breast, laughter would not suffer him to close his lips. A considerable time had passed without my happening to meet with him. Afterwards I saw him with a wife and children;

K k k.

بيخ نشاطش برید و گل هوشش پژمرد و پرسید مش که این چه 100
حالتست گفت تا کودکان بیاوردم و گر کودکی نکردم

بیت

چون پیر شدی ز کودکی دست بدار

بازی و ظرافت بجوانان بگذار

105

مثنوی

طرب نو جوان ز پیر مجوی که دگر ناید آب رفته بجوی

زرع را چون رسید وقت درو نخرامد چنانکه سبز و نو

قطعه

دور جوانی بشد از دست من آه دریغ آن زمن دلفروز

قوت سر پنجه شیري برفت راضیم اکنون به پیری چویوز 110

پیر زنی موی سیاه کرده بود گفتش ای مامک دیرینه روز

موی به تلبیس سیاه کرده گیر راست نخواهد شدن این پشت کوز

his merriment had ceased, and his countenance was much altered. I asked him what was the matter, He replied, "When I became the father of children I left off childish sport. When you are grown old, give up puerilities; and leave play and joking to youth. Look not for the sprightliness of youth in old age, since the stream will not return again to the spring head. When the field of corn is fit for the sickle, it does not wave in the wind, with that vigour, as when it was green. The season of youth has elapsed, alas! those days which enlivened the heart. The lion has lost the strength of his paw, and like an old leopard, I am now contented with a cheese." An old woman having stained her hairs black, I said to her, O my little old mother, you have made your hair black, but cannot straighten your bent-back.

حكايت ۶

روزي بجهل جواني بانگ بر ما در زدم دل آزرده بکنجی
 105 نشست گریان هبی گفت مگر خوردی فراموش کردی که
 درشتی میکنی

قطعه

چه خوش گفت زالی بفرزند خویش
 چو دیدش پلنگ افکن و پیل تن
 گراز عهد خوردیت یاد آمدی
 110 که بیچاره بودی در آغوش من
 نکردی درین روز بر من جفا
 که تو شیر مردی و من پیره زن

حكايت ۷

115 توانگری بخیل را پسری رنجور بود نیک خواهانش گفتند
 مصلحت آنست که از بهر او ختم قرآن کنی و یا بذل قربان

TALE VI.

One day, through the ignorance of youth, I spoke sharply to my mother, which vexing her to the heart, she sat down in a corner, and wept, saying, "Have you forgotten all the trouble that you gave me in your infancy, that you thus treat me with unkindness? What a good saying was that of an old woman to her son, when she saw him able to subdue a tiger, having the strength of an elephant. If you had but recollected your time of childhood, when you lay helpless in my arms, you would not treat me with violence, now that you have the strength of a lion, whilst I am an old woman."

TALE VII.

A rich miser having a son that was sick, his friends represented that he ought either to cause the Koran to be read from beginning to end, or else offer sacrifice,

باشد که خدای تعالی شفادهد لختی باتدیشہ فرورفت و
گفت ختم مصحف بحضور او لیترکه کله د ورست صاحب دلی
بشنید و گفت ختمش بعلت آن اختیار افتاد که قرآن بر سر

120

زبانست و زرد رمیان جان

مثنوی

د ریغاگردن طاعت نهادن گرش همراه بودی دست دادن
بدیناری چو خرد رگل بهاند ورا العبدی بخواهی صد بخواند

حکایت ۸

پیر مردی را گفتند چرا زن نکنی گفت با پیر زنانم الفتی نباشد 125

گفتند زن جوان بخواه چون مکنی داری گفت مرا که پیرم
با پیر زنانم الفتی نباشد او را که جوان باشد با من که پیرم چون

دوستی صورت بندد

that the high God might restore his son to health. After a little consideration he said, "it is better to read the Koran, as it is at hand, and the flocks are at a distance." A holy man hearing this said, "he preferred reading the Koran because the words are at the tip of his tongue, and the money is in the inside of his heart. Alas! if the performance of religious rites was to be accompanied with alms, they would remain like the as in the mire; but if you require only the first chapter of the Koran, they will repeat it an hundred times."

TALE VIII.

They asked an old man, why he did not marry. He answered, "I should not like an old woman." They said, "marry a young one, since you have property," He replied, "since I, who am an old man, should not be pleased with an old woman, how can I expect that a young one would be attached to me."

حکایت ۹ منظومه

130

شنیده ام که درین روزها کهن پیری

خیال بست به پیرانه سر که گیرد جفت

بخواست دختر کی خوب روی گوهر نام

چو درج گوهر از چشم مردمان بنهفت

چنانکه رسم عروسی بود تهاش بود

135

ولی بجهله اول عصای شیخ بنهفت

کیانکشید و نزد برهه ف که نتواند وخت

مگر بسوزن فولاد جامه هکفت

بدوستان گله آغاز کرد و حجت ساخت

که خانها من این شوخ دیده پاک برفت

140

میان شوهر و زن جنگ فتنه خاست چنان

که سر بشکند و قاضی کشید و سعدی گفت

پس از خلافت و شنعت گناه دختر نیست

ترا که دست بلرزد گهر چه دانی سفت

TALE IX.

I have heard, that, not long ago, a decrepid old man, in his dotage, took it into his head to marry, and wedded a beautiful virgin named Gem; who like a casket of jewels, had been concealed from the sight of men. The nuptials were celebrated with all the splendor usual on such occasions. Shortly after, he began complaining to his friends, and attempted to make it appear that the impudent girl had dishonored his family. Such strife and contention ensued between the parties, that at last the cause was brought before the superintendent of the police, and the Cazy. When matters had come to this pass, "Sady said, the girl is not to blame, how can you, with your trembling hand, be able to bore pearls."

باب هفتم در تاثیر تربیت

حکایت ۱

یکی از وزرا پسری کون داشت پیش یکی از دانشمندان
فرستاد که مرا این را تربیتی کن مگر عاقل شود مدتی تعلیمش
5 کرد موثر نبود پیش پدرش کسی فرستاد که این عاقل نباشد
و مرا دیوانه گردانند

قطعه

چون بود اصل جوهر قابل تربیت را درو اثر باشد
هیچ صیقل نکوند اند کردن آهنی را که بد گهر باشد 10
X بسک بدریای هفتگانه مشو که چو ترشد پلید تر باشد
خر عیسی گرش بیکه برند چون بیاید هنوز خراب باشد
حکایت ۲

حکیمی پسران را پند هبی داد که جانان پدر هنر آموزید که
ملک و دولت دنیا اعتبار را نشاید و جاه از دروازه بدر برود 15

CHAPTER VII.

Of the effects of Education.

TALE I.

A certain Vizier had a stupid son, whom he sent to a learned man, desiring him to instruct him, in hopes that his capacity might improve. After having instructed him for some time, without any effect, he sent a person to the father with this message; Your son has no capacity, and has almost distracted me. When nature has given capacity, instruction will make impression; but if iron is not of a proper temper, no polishing will make it good. X Wash not a dog in X the seven rivers, for when he is wetted, he will only be dirtier. If the ass that carried Jesus Christ, was to be taken to Mecca, at his return he would still be an ass.

TALE II.

A Philosopher was thus exhorting his sons, " My dear children acquire knowledge, for on worldly riches and possessions no reliance can be placed; rank will be of no use out of your own country,

وسیم و زر در سفر محل خطر است یاد زد بیکبار ببرد و یا

خواجه بتفاریق بخورد اما هنر چشمه زاینده است و دولت
پاینده و اگر هنرمند از دولت بیفتد غم نباشد که هنر در نفس
خود دولتست هنرمند هر جا که رود قدر بیند و در صد رنشیند
20 و بی هنر هر جا که رود لقمه چیند و سختی بیند

بیت

سختست پس از جاه تحکم بردن خو کرده بناز جور مردم بردن
قطعه

وقتی افتاد فتنه در شام هر کس از گوشه فرار کنند
25 روستا زادگان دانشمند بوزیری پادشا رقتند
پسران وزیر ناقص عقل بگدایی بروستا رقتند

بیت

میراث پدر خواهی علم پدر آموز

کین مال پدر خرج توان کرد بده روز

and on a journey, money is in danger of being lost; for either the thief may carry it off all at once, or the possessor may consume it by degrees. But knowledge is a perennial spring of wealth, and if a man of education ceases to be opulent, yet he need not be sorrowful, for knowledge of itself is riches. A man of learning, wherever he goes, is treated with respect, and sits in the uppermost seat, whilst the ignorant man gets only a scanty fare, and encounters distress. After enjoying, it is distressing to be obliged to obey, and he who has been used to caresses, cannot bear rough usage from the world." There once happened an insurrection in Damascus, where every one deserted his habitation. The wise sons of a peasant became the king's ministers, and the stupid sons of the Vizier were reduced to ask charity in the village. If you want a paternal inheritance, acquire from your father knowledge, for his wealth may be spent in ten days.

be belloyed than on the vulgar.

یکی از فضلا تعلیم ملک زاده کردی و ضرب بی محابا زدی
 و زجر بی قیاس کردی پسر از بی طاقتی شکایت پیش
 پدر برد و جامه از تن دردمند برداشت پدر را دل بهم برآمد
 استاد را بخواند و گفت بر پسران احاد رعیت چندین جفا و
 35 تو بیخ روانی داری که پسر مرا سبب چیست گفت سخن
 باندیشه باید گفتن و حرکت پسندیده باید کردن همه خلق
 را خاصه پادشاهان را که هر چه بردست و زبان ملوک رفته
 شود هر آینه با فواه گفته شود و قول و فعل عوام را چندان اعتبار
 نباشد

اگر صد ناپسند آید ز درویش رفیقانش یکی از صد ندانند
 و اگر یک ناپسند آید ز سلطان بزرگ اقلیمی به اقلیمی رسانند
 پس در تهذیب اخلاق خداوند زانگان اجتهاد بیش از آن
 باید کرد که در حق عوام

TALE III.

A learned man, who had the education of a king's son, beat him unmercifully, and treated him with the utmost severity. The boy, unable to bear this treatment, complained to his father, and stripped himself, to shew the marks of violence. The father's heart being troubled, he sent for the master, and said "you do not use any of my subject's children in the cruel manner that you treat my son, what is the reason of this?" He replied, "to discourse with propriety, and to have a pleasing conciliating manner, becomes mankind in general, but more especially kings; because, whatsoever they say or do, will certainly be in the mouths of every one; whilst the words and actions of common people are not of so much consequence. If a durwaish should commit an hundred improprieties, his companions would not remark one of them, but if a king makes only one improper step, it is circulated from kingdom to kingdom, therefore in forming the manners of young princes, more labor and pains should be bestowed than on the vulgar.

هر که در خوردیش ادب نکند در بزرگی فلاح از او برخاست
چوب تر را چنان که خواهی پیچ نشود خشک جز بآتش را بست

ان الغصون اذا قومتها اعتدلت
وليس ينفعك التقويم بالخشب

میلک را حسن تدبیر ادیب و تقریر سخن او موافق رای آمد
خلعت و نعبت بخشید و پایگاه از آنچه بود برتر گردانید

حکایت ۲

معلم کتابی را دیدم در دیار مغرب ترش روی و تلخ گفتار

وید خوی و مردم آزار و گدا طبع و ناپر هیزگار که عیش
مسلمانان بدیدن او تبه گشتی و خواندن قرانش دل مردم
سیه کردی جمعی پسران پاکیزه و دختران دوشیزه بدست

He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood. You may bend green wood as much as you please; but when it is dry it cannot be made straight without fire. Of a truth you may twist the tender branches, but will in vain attempt to straighten dry wood. " The king, approving of the master's wholesome discipline, and of the manner in which he had delivered his speech, bestowed on him a dress of honor, and a largess, and promoted him.

TALE IV.

I saw a school master in Africa, who had a crabbed countenance, and a bitter tongue; he was an enemy to humanity, mean spirited, and impetuous, so that the sight of him interrupted the pleasure of Moslems, and his reading of the Koran distracted the hearts of men. A number of beautiful boys, and tender virgins, who were subject to

M m m.

جفای او گرفتار نه زهره خنده و نه یارای گفتار که عارض سیهین
 یکی را طبلانچه زدی و نگاه ساق بلورین د یگری را شکنجه
 کردی القصه شنیدم که طرفی از خیانت او معلوم کردند 60
 بزدندش و برانندند و مکتب او را به صلاحی دادند پارسائی
 سلیم نیک مردی حلیم که سخن جز بحکم ضرورت نکفتی و
 موجب آزار کس بزبانش نرفتی کودکان را هیبت استاد
 نخستین از سر برد رفت و معلم دومین را اخلاق ملکی
 دیدند دیو یکدیگر شدند و باعث باد حلم او ترک علم کردند 65
 و در اغلب اوقات بیازیچه فراهم نشستند و لوح درست ناکرد
 بر سر یکدیگر شکستندی

بیت

استاد معلم چو بود کم آزار خرسنگ بازند کوه کان در بازار 70
 بعد از دو هفته برد آن مسجد گذر کردم معلم اولین را
 دیدم که دل خوش کرده بودند و به مقام خویش باز آورده

He who is not taught good manners in his childhood, will have no good qualities when his tyrannic arm, dared not presume to laugh, nor venture to speak; for he used to smite the silver cheeks of the one, and would sometimes put the chrystal legs of the other into the stocks. In short, I heard that some part of his conduct having been discovered, they beat him, and expelled him, and gave the school to a pious good man, of so meek and patient a temper, that he never spoke a word, but when he was forced to it; and nothing ever proceeded from his tongue, that could give offence to any one. The boys had got the fear of the old master out of their heads, and seeing the new one of angelic manners, they became furious towards one another; and relying on his forbearance, they neglected their studies, and spent most of their time in play, and without finishing their copies, broke their tablets on one another's heads. When the master is relax in his discipline, the boys play at leap-frog in the market place. A fortnight after, I passed by the gate of the Mosque, and saw the old master, whom they had encouraged and reinstated in his office.

انصاف برنجیدم و لا حول کنان گفتم که ابلیس را دگر بار

معلم ملا یکه چرا گردند پیر مردی جهان دید و بشنید و گفت

نشنید و که گفته اند

مثنوی

75

پادشاهی پسر به کتب داد لوح سپینش بر کنار نهاد

بر سر لوح او نوشته بزر جورا و ستاد به که مهر پدر

حکایت

پادشاه را نعتی بی قیاس از ترکه عثمان بدشت افتاد و گفت

80 وفجور آغاز کرد و مبدّری پیشه گرفت فی الجمله چیزی نماند

از سایر معاصی و منکری که نکرد و مسکری که نخورد باری به

تصییحتش گفتم ای فرزند که خل آب روانست و عیش آسپای

گردان یعنی خرج فراوان مسلم کسی را باشد که دخل معین

دارد

In truth, I was concerned, and invoking God I said, "Why have they a second time appointed the devil a preceptor for angels." An experienced old man, hearing me, laughed and said, have you not heard what has been related? "A king sent his son to school, and placed a silver tablet under his arm. On the face of the tablet was written in gold, The severity of the master is better than the indulgence of the father."

TALE V.

The son of a religious man, who succeeded to an immense fortune by the will of his uncle, became a dissipated and debauched profligate, in so much, that he left no heinous crime unpractised, nor was there any intoxicating drug which he had not tasted. Once I admonished him saying, "O my son, wealth is a running stream, and pleasure revolves like a millstone; or in other words, profuse expence suits him only who has a certain income."

85 قطعه را به کام و دیچان به لعلها

چون خلت نیست خرج آهسته تر کن مدی که به لعلها

که می گویند ملاحان سرودی می آید دینش

اگر باران بکوهستان نبارد

27

بسالی دجله گردد خشک رودی

90 عقل وادب پیش گیر و لهو و لعب بشک دار که چون نعبت سپری شود

سختی بری و پیشیمان خوری پسر از لذت ثانی و نوش این

سخن در گوش نیاورد و بر قول من اعتراض کرد و گفت راحت

عاجل را بتشویش محبت آجل منغص کردن خلاف رای خرد

88 مند انست

95 مثنوی

خداوندان کام و نیک بختی چرا سختی برند از بیم سختی

برو شادی کن ای یار دل افروز غم فردا نباشد خوردن امروز

فکیف مرا که در صدر مروت نشسته ام و عقد فتوت بسته و نگر

انعام من در افواه عوام افتاده

When you have no certain income, be frugal in your expences, because the sailors have a song, that if the rain does not fall in the mountains, the Tigris will become a dry bed of sand in the course of a year. Practise wisdom and virtue, and relinquish sensuality, for when your money is spent, you will suffer distress, and expose yourself to shame." The young man, seduced by music and wine, would not take my advice, but in opposition to my arguments said, "it is contrary to the wisdom of the sages to disturb our present enjoyments by the dread of futurity. Why should they, who possess fortune, suffer distress by anticipating sorrow: go and be merry, O my heart-enchancing friend! we ought not to be uneasy to-day for what may happen to-morrow. How would it become me, who am placed in the uppermost seat of liberality, and have contracted an alliance with munificence, so that the fame of my bounty is a topic of general conversation.

مفتوي

100 هر که علم شد بسخا و گرم بند نشاید که نهد بر درم

نام نکونی چو برون شد بکوي در نتواني که به بندي بروي

دیدم که نصیحت نمی پذیرد و دم گرم من در آهن سرد او

اثر نمیکنند ترک مناصحت کردم و روی از مصاحبت او

بگردانیدم و بکنج سلامت بنشستم و قول حکما را کار بستم که

105 گفته اند بلغ ما علیک فان لم یقبلو فباعلیک

قطعه

هر چه دانی که نشنوند بگو

هر چه میدانی از نصیحت و پند

زود باشد که خیره سر بینی

بد و پای او قتاده اندر بند

دست برد ست میزند که دریغ

نشنیدم حدیث دان نشنید

When a man has acquired reputation by liberality and munificence, it does not become him to tie up his money bags. When your good name has been spread through the street, you cannot shut your door against it." I perceived that he did not approve of my admonition, and that my warm breath did not affect his cold iron; I ceased advising, and quitting his society, returned into the corner of safety, in conformity to the saying of the philosophers, "Admonish and exhort as your duty requires, if they mind not, it does not concern you. Although thou knowest that they will not listen, nevertheless speak whatever you know that is advisable. It will soon come to pass that you will see the filly fellow with his feet in the stocks, there smiting his hands and exclaiming, alas that I did not listen to the wife man's advice?"

N n n.

پس از مدتی آنچه اندیشه کرده بودم از نکبت حالش بصورت
 دیدم که پاره پاره برهم میدوخت و لقمه لقمه هبی اندوخت
 دلم از ضعف حالش بهم برآمد مروت ندیدم در چنین حالت 115
 ریش درویش را بهلا مت خراشیدن و نهک پاشیدن بادل خود
 گفتم

مثنوی

حریف سغله در پایان مستی نیندیشد ز روز گنگدستی
 درخت اندر بهاران برفشاند زمستان لاجرم بی برگ ماند 120

حکایت ۶

پادشاهی پسری بادی بی داد و گفت این فرزند تست تربیتش
 چنان کن که یکی از فرزندان خود سالی برو سعی کرد
 و بجای نرسید و فرزندان ادیب در فصل و بلاغت منتهی شدند
 ملک دانشمند را مواخذ کرد و گفت وعده را خلاف کردی 125
 و شرط وفا بجای نیاوردی گفت ای ملک تربیت یکسانست
 ولیکن استعداد مختلف

After some time, that which I had predicted from his dissolute conduct, I saw verified, he was clothed in rags, and begging a morsel of victuals. I was distressed at his wretched condition, and did not think it consistent with humanity to scratch the durwaish's wound with reproach, or to sprinkle salt upon it, but I said in my heart, "profligate men, when intoxicated with pleasure, reflect not on the day of poverty. The tree which in the summer has a profusion of fruit, is consequently without leaves in the winter."

TALE VI.

A king placed his son with a preceptor and said, "This is your son, educate him in the same manner as one of your own." The preceptor took pains with him for a year, but without success, whilst his own sons were completed in learning and accomplishments. The king reprimanded the preceptor, and said, "You have broken your promise, and not acted faithfully." He replied, "O king the education was the same, but the capacities are different."

قطعه

گرچه سیم و زر ز سنگ آید هبی در همه سنگی نباشد زرو سیم
130 بر همه عالم هبی تا بد سهیل جای انبان میکند جایی ادیم

حکایت ۷

یکی را شنیدم از پیران مربی که مرید را میثقت چند آنکه
تعلق خاطر آدمی زاده بروز است اگر بروزی ده بودی
به تمام از ملایکه در گذشتی

قطعه

135

فراموش نکرد این دران حال
که بودی نطفه مد فون و مد هوش
روایت داد و عقل و طبع و ادراک
جهال و نطق و رای و فکر و هوش
140 ده انگشت مرتب کرد بر دست

دوبازویت مرگب ساخت بردوش

Although silver and gold are produced from a stone, yet these metals are not to be found in every stone. The star Canopus shines all over the world, but the scented leather comes only from Yemen."

TALE VII.

I have heard that a learned old man was saying to one of his scholars, "If a man would but fix his mind as much on God, as he does on wordly goods, he would surpass the angels. God did not forget you when you were as yet unformed in the womb, but bestowed on you a soul, with reason, temper, intellect, beauty, speech, judgment, reflection, and sensation; he furnished thy hands with ten fingers, and set two arms on thy shoulders."

کنون پنداري اي ناچيز هبت

که خواهد کردنت روزي فراموش

حکایت ۸

اعرابي را دیدم که پسر خود را میثقت یا بنی انک مسنول يوم 145

القیة ماذا اکتسبت لایقال بمن انتسبت یعنی ترا خواهند

پرسید که عیلت چیست و نگویند که پدرت کیست

قطعه

جامه کعبه را که می بوسند او نه از کرم پبله نامی شد

باعزیزی نشست روزي چند لا جرم هچو او گرامی شد 150

حکایت ۹

در تصانیف حکما آورده اند که کزدم را ولادت معهود نیست

چنانکه سایر حیوانات را بل که احشای مادر را بخورند و

شکمش بدرند و راه صحرای گیرند و آن پوستها که در خانه

کزدم بینند اثر آنست این نکته را پیش بزرگی هبی گفتم گفت 155

Dost thou think, O worthless wretch, that he will neglect to provide thee with daily bread."

TALE VIII.

I saw an Arab who said to his son, "O my child in the day of resurrection they will ask you, what have you done in the world; and not from whom are you descended?" That is, they will inquire about your virtue, and not about your father, "The cloth that covers the Kaaba and which they kiss, is not famous from having been manufactured by the silkworm; it associated some days with one who is venerable, on which account it became venerable like himself."

TALE IX.

In the writings of the sages, they have related, that scorpions are not produced according to the ordinary course of nature, as other animals, for that they devour the mother's intrails, and tear open her belly, and flee to the desert; and the skins which are found in the holes of scorpions give proof of this matter. I mentioned this extraordinary circumstance to a wise man, who said,

دل من بصدق این حدیث گواهی میدهد و جز چنین نشاید
بود که در حالت خردی با مادر و پدر چنین معامله کرده اند
لاجرم در بزرگی چنین مقبولند و محبوب
قطعه

160 پسری را پدر و وصیت کرد کای جوانبرد یار گیر این پند
هر که با اهل خود وفانکند نشود دوست روی دولت بند
لطیفه

کژدم را گفتند چرا بزمستان بیرون نمی آیی گفت بتا بستانم
چه حزمست که بزمستان نیز بیایم
165 حکایت ۱۰

فقیره درویشی حامله بود مدت حملش بسر آمد درویش را
در همه عمر فرزند نیامده بود گفت اگر خدای عزوجل مرا
پسری دهد جز این خرقة که پوشیده ام هر چه ملک منست ایثار
درویشان کنم اتفاقاً ز نشن پسری آورد شان مانی کرد و سفره

my heart bears evidence to the truth of the observation; and it cannot be otherwise; for
since in their infancy they behaved so towards their parents, therefore they are thus approved
and beloved in riper age." A father exhorted his son saying, "Young man, store up this
lesson in your memory, he who is not grateful to those who gave him birth, will never be
favored by fortune." They asked a scorpion why he did not stir abroad in the winter; he
replied, "what reputation have I in summer, that I should come again in winter."

TALE X.

The wife of a Durwaish was with child, and the term of pregnancy completed. The durwaish,
who never yet had a son, said; "if the Almighty will grant me a son, I will distribute in charity to
the poor all that I possess, excepting the religious habit on my back." It happened that his wife
was delivered of a son, at which he rejoiced, and made an entertainment

O o o.

از آن بهوجب شرط بنهاد پس از چند سال که از سفر شام باز آمدم 170
 بهحاله آن درویش برگزیدم و از کیفیت حالتش پرسیدم گفتند
 بزرگان آن شکنه درست گفتم سبب چیست گفتند پسرش خمر
 خورد است و عربده کرده و خون یکی ریخته و از شهر گریخته
 پدر را بعزت آن سلسله در نای و بند گران برپای نهاد
 اند گفتم این بلا را بدعا از خدا خواسته است 175

قطعه

زنان باردار ای مرد هشیار اگر وقت ولادت مارزایند
 از آن بهتر بنزد یک خردمند که فرزندان ناهموار زایند

حکایت ۱۱

طفل بودم که بزرگی را پرسیدم از بلوغ گفت در کتب مسطور 180
 است که سه نشان دارد یکی پانزده سالگی و دوم احتلام
 سیوم برآمدن موی زهار اما در حقیقت یک نشان دارد آن
 که در بند رضای حق جل و علا بیش از آن باشد که در بند

for his friends, conformably to his vow. Some years after, when I returned from a journey to Damascus, I passed by the place where the durwaish had dwelt, and asked how he went on. They told me he was in the town goal. I asked the reason. They replied, "his son got drunk, had a quarrel, and killed a man, and fled out of the city; on which account they had put a chain about the father's neck, and heavy fetters on his feet." I said, "his own prayer brought down this misfortune from God. O men of understanding, it is better in the opinion of the wise, that a woman in labour should bring forth a serpent than wicked children."

TALE XI.

When I was a boy, I was conversing with a holy man about manhood, who replied that the greatest proof of being arrived at a state of maturity was one's being more intent on the means of pleasing the Almighty,

حظ نفس خویش هر که درو این صفت موجود نیست محققان

185 بالغ نشمارندش

قطعه

بصورت آدمی شد قطره آب

که چل روزش قرار اندر رحم ماند

و گر چل ساله را عقل و ادب نیست

بتحقیقش نشاید آدمی خواند

190

قطعه

جوانمردی و لطافت آدمیت

همین نقش هیولانی مینداز

هنر باید که صورت می توان ساخت

بایوانها دراز شنکرف و زنگار

195

چو انسان را نباشد فضل و احسان

چه فرق از آدمی بانقش دیوار

بدست آوردن دنیا هنر نیست

یکی را اگر توانی دل بدست آر

than how to gratify the passions; and he added that whosoever possesses not this disposition, the profoundly learned do not consider in a state of puberty. A drop of water, after remaining forty days in the womb, obtained the human form; but if a person forty years of age hath not understanding and good manners, of a truth he ought not to be called a man. Manhood is composed of liberality and benevolence; do not imagine that it consists merely in the material form: virtue also is requisite; for a human figure may be painted on the gate of the palace, with vermilion and verdigrease. When a man hath not virtue and benevolence, what is the difference between him, and the figure on the wall? It is not wisdom to acquire worldly wealth, but to gain one single heart.

200

حکایت ۱۲

سال‌ی نزار و زمین پیادگان حجاج افتاد و داعی هم در آن
سفر پیاده بود انصاف در سر و روی یکدیگر افتادیم و داد
فسق و جدال بدادیم کجاوه نشینی را شنیدم که با عدیل
خود میگفت یا للعجب پیاده عجاج چون عرضه شطرنج بسرمی برد
فرزین می شود یعنی به از آن میشود که بود و پیادگان 205
حجاج باده را بسربردند و بتر شدند
قطعه

210

از من بگویی حاجی مردم گزای را
گو پوستین خلق با زار میدرد
حاجی تونیستی شترست از برای آنکه
بیچاره خار میخورد و بار میبرد

حکایت ۱۳

هندوئی نطاند از هی آموخت حکیمی گفتش ترا که خانه
ننیست بازی نه اینست

TALE XII.

On a certain year, there happened a quarrel amongst the pilgrims who were going on foot to Mecca, and I was also of that number. They recriminated on one another, but at length we adjusted their differences. I heard one, sitting in a litter, say to his companion, "how wonderful that the ivory pawns in the game of Chesh on crossing the whole board become Viziers (or Queens) increasing their quality; but that the foot pilgrims to Mecca, after passing the whole desert, are worse than at first. Say from me to the Hajee who injures and lacerates the skin of his fellow creature, thou art not so true a pilgrim as the poor camel, who feeds on thistles, and carries a load."

TALE XIII.

An Indian was teaching others how to make fireworks, when a wife man said to him "this is not a fit play for you who inhabit a house made of reeds."

تاندانی که سخن عین صوابست مکوی

وانچه دانی که نه نیکوش جوابست مکوی

حکایت ۱۴

مردگی را درد چشم خاست پیش بیطاری رفت که مرا دواکن
120 بیطار از آنچه در چشم چهارپایان کردی در دیده او کشید کور

شد خصومت پیش داور بردند گفت برو هیچ تاوان نیست اگر

این خرنبودی پیش بیطار نرفتی مقصود ازین سخن آنست

که هر که ناآزموده را کار بزرگ فرماید با آن که ندامت برد

بنزد یک خردمند آن بخفت رای منسوب گردد

قطعه

125

ندهد هوشبند روشن رای بغرومایه کارهای خطیر

بوریا با ف اگر چه با فندست نبرندش بکارگاه حریر

Until you are persuaded that the discourse is strictly proper, speak not; and whatever you know will not obtain a favorable answer, ask not.

TALE XIV.

A little man, being struck with a pain in his eyes, went to a farrier, desiring him to apply a remedy. The farrier, applying to his eyes what he was used to administer to quadrupeds, the man became blind; upon which he complained to the magistrate. The magistrate said get away, there is no plea for the damages, for if this fellow had not been an ass, he would not have applied to the farrier. The application of this story is, that whosoever employs an inexperienced person on a weighty matter, besides suffering repentance, will, in the opinion of the wise, be considered of a weak understanding. The wise man, of enlightened mind, entrusts not an important business to one of mean abilities. The mat maker, although a weaver, yet is not employed in the silk manufactory.

حکایت ۱۵

یکی از بزرگان پسری شایسته داشت وفات یافت پرسیدندش
 که بر صندوق تربتش چه نویسم گفت آیات کتاب مجید را ۱۳۵
 عزت و شرف بیش از آنست که بر چنین جاها نویسند که بر روزگار
 سوده گردد و خلايق برو بگذرند و سگان برو شاشند اگر بصورت
 چیزی مینویسید این دو بیت کفایت میکند

قطعه

۱۳۵ و ه که هر که که سبزه در بستان
 بد میدی چه خوش شدی دل من
 بگذرای دوست تابوقت بها ر
 سبزه بینی دمیده از گل من

حکایت ۱۶

پارسایی بر یکی از خداوندان نعمت گذر کرد دید که بنده ۱۴۰
 را دست و پای استوار بسته عقوبت همی کرد گفت ای پسر

TALE XV.

A certain great man, having lost a worthy son, they asked what inscription should be put upon his grave stone. The father replied, "the verses of the Koran are too sacred and holy to be written on such a place as this, exposed to be effaced by the trampling of men's feet, and to be defiled by dogs. If there is a necessity of writing some thing, the following lines will be sufficient. O the season when verdure bedecked the garden, then how blithe was my heart. Wait my friend, until the return of spring, when you will behold grass growing out of my clay.

TALE XVI.

A holy man, passing by a rich man, who having bound a slave hand and feet, was punishing him; said, "O my son,

هېچو تو مخلوقي را خداي عزوجل اسير حکم تو گردانيد ه
 است و ترا بروي فضيلت نهاده شکر نعت حق تعالي بجاي آر
 و چندين جفا بروي روا مدار نبايد که فردا در قيامت اين
 145 بنده از توبه باشد و شر مساري بري

مثنوي

بر بنده مگر خشم بسيار جورش مکن و دلش ميازار
 اورا تو بده درم خريدي آخر نه بقدرت آفريدي
 اين حکم و غرور و خشم تا چند هست از تو بزرگتر خداوند
 150 اي خواجه ارسلان و آغوش فرمان ده خود مکن فراموش
 در خبرست از پيغمبر عليه السلام که بزرگتر حسرتي در روز
 قيامت آن باشد که بنده صالح را بپهشت برند و خداوند
 فاسق را بدوزخ

قطعه

بر غلامي که طوع خدمت تست 155

خشم بي حد مران و طيره مگر

God has made subject to thee a human creature like thyself, and has given thee the superiority over him, for which return thanks to God, and do not suffer such violence to be committed. It will not be proper that to-morrow, in the resurrection, this slave should be better than thyself, and that thou shouldst suffer shame." Be not angry beyond measure with your slave, oppress him not, neither distress his feelings. Thou hast bought him for ten direms, but after all thou didst not create him. To what length wilt thou carry this pride, insolence and rage? thou hast a master greater than thyself. O thou who hast for thy slaves Arfelan and Aghoash, forget not thy superior lord. There is a tradition of the prophet having said, "that the greatest mortification at the day of judgment will be when the pious slave is carried to paradise, and the wicked master condemned to hell." Upon the slave whose services you can command, exercise not boundless severity, nor capriciousness;

که قضیحت بود بروز شـبـار
بندۀ آزاد و خواجه در زنجیر

حکایت ۱۷

سالی از بلخ با شامیان سفر بود راه از حرامیان پر خطر جوانی 160
بدرقه همراه ما شد سپر بازو چرخ انداز و سلاحش و بیش زور
که ده مرد توانا کمان او را زه کردند و زور او را روی زمین
پشت او را بزمین نیاوردند اما متنعم بود و سایه پرورده
نه جهان دیده و نه سفر کرده رعد کوس دلاوران بگوش او
نرسیده و برق شیشیر سواران ندیده 165

بیت

نیفتاده در دست دشمن اسیر

بگردش نباریده باران تیر

اتفاقاً من و این جوان در پی هم دوان دوان هران دیوار قدیم

for it will be disgraceful, in the day of reckoning, to see the slave at liberty and the master in chains.

TALE XVII.

On a certain year, I was travelling from Balk, with some people of Damascus, and the road was infested with robbers. There was a young man of our party, an expert handler of the shield, a mighty archer, a brandisher of all weapons, so strong that ten men could not draw his bowstring; and the most powerful wrestler on the face of the earth, had never brought his back to the ground: but he was rich, and had been nursed in the shade, was inexperienced in the world, and no traveller. The thundering sound of the martial drum had never reached his ear, neither had his eyes seen the lightning of the horsemen's swords. He had never been made prisoner by the enemy, nor had the arrows fallen in showers around him. It happened that I and this young man were running together, every wall

170 که پیش آمدی بقوت بازو بیفتندی و هر درخت عظیم که
دیدي بزور سر پنجه بر کندي و تفاخر کنان گفتي

بیت

پیل کوتا کتف و بازوی گردان بیند

شیر کوتا کف و سر پنجه مردان بیند

175 مادرین حالت بودیم که دو هندی از پس سنگ سر بر آوردند

و قصد قتل ما کردند در دست یکی چوبی و در بغل دیگری

کلوخ کوبی جوان را گفتم چه پایي

بیت

بیار آنچه داری زمردی و زور

که دشمن بیایي خود آمد بگور

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تیر و کمان را دیدم از دست جوان افتاده و لرزه بر استخوان

بیت

نه هر که موی شگافد بتیر جوشن خای

بروز حبله جنگ آوران بدارد پای

that came in his way he pulled down, and every large tree that he saw, by the force of his arm, he tore up by the roots. He was boasting saying, "where is the elephant that you may behold the shoulders of the hero? where is the lion that you may see the fingers and palm of the brave man?" We were in this situation, when two Indians lifted up their heads from behind a rock, with intention to kill us; one had a stick in his hand, and the other a sling under his arm. I said to the young man, "why do you stop? Shew your strength and valour, for here is the enemy within a foot of his grave." I saw the bow and arrows drop from the hand of the young man, and a trembling seized all his joints. Not every one who can split a hair with an arrow that will pierce a coat of mail, is able to stand against the warrior in the day of battle.

چاره جز آن ندیدیم که رخت و سلاح و جامه رها کردیم و جان 185
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بجنگد شبنش از هول بگسلد پیوند

نبرد پیش مصاف آزموده معلومست

چنانکه مسئله شرع پیش دانشند

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پدرت چه ماند خشتی و فراهم آورده و مشتی و خاک بران

We saw no other remedy for ourselves, but to leave our accoutrements, surrender our arms and escape with our lives. On an affair of importance employ a man of experience, who, will bring the devouring lion into his trammels. A young man, though he has strength of arm, and is powerful as an elephant, will feel his joints quaking with fear, in the day of battle. A man of experience is as well qualified to act in war, as the learned man is to expound a case of law.

TALE XVIII.

I saw the son of a rich man, sitting by his father's tomb, and disputing with the son of a durwaish, saying, "My father's monument is of stone, the inscription is in gold, and the pavement is made of marble tessellated with turcois coloured bricks. What is your father's grave but a couple of bricks laid together; and sprinkled with a handful of earth?"

پاشید و رویش پسر این بشلید و گفت خاموش که تا پدرت
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The son of the durwaish on hearing this said, "hold your tongue, for before your father can move himself from under this heavy stone, mine will have arrived at paradise." There is a saying of the prophet, "that to the poor, death is a state of rest." The ass who carries the lightest burden travels easiest. In like manner the durwaish who bears the burthen of poverty will enter the gate of death lightly loaded; whilst he who lives in affluence, with ease and comfort, will doubtless, on that very account, find death terrible. And, in every view, the captive who is released from confinement, is happier than the nobleman who is taken prisoner.

TALE XIX.

They enquired of a religious man the meaning of this tradition, "You have not any enemy so powerful as the passion of lust, which is within you," He replied, "because that any enemy to whom

احسان کنی دوست گردد مگر نفس که چندان که مدارا
پیش کنی مخالفت زیادت کند
215 قطعه

فرشته خوی شود آدمی بکم خوردن
و گر خوری چوبهایم بیوقتی چو جهان
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220 خلاف نفس که گردن کشد چو یافت مراد

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یکی در صورت درویشان نه بر سیرت ایشان در محفلی دیدم
نشسته و شنعتی در پیوسته و دفتر شکایت باز کرده و دم توانگران
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225 بسته است و توانگران را پای ارادت شکسته

بیت

گریبان را بدست اندر درم نیست
درم داران عالم را کرم نیست

you shew kindness becomes your friend, excepting lust, the indulgence of which increases its enmity." By abstinence a man may obtain the disposition of an angel, but if you eat like a beast, you will be degraded to an inanimate fossil. Those whom you gratify, become obedient to your command; but lust, on the contrary, when indulged, is rebellious.

TALE XX.

I saw, sitting in a company, a certain person who wore the habit of a durwais, but without possessing the disposition of one, and being inclined to be querulous, he had opened the book of complaint, and began censuring the rich. The discourse was turning on this point, that durwais have not the means, and the rich not the inclination to be charitable. Those possessed of liberal minds, have no command of money, and the wealthy worldlings have no munificence.

مرا که پروردۀ نعبت بزرگانم این سخن ناپسند آمد گفتم ای
230 یار توانگران دخل مسکینا نند و ذخیره گوشه نشینان و مقصد

زایران و کشف مسافران و متحمل بارگران از بهر راحت دیگران
دست تناول بطعام انگه برند که متعلقان وزیرستان بخورند
و فضلۀ مکارم ایشان بارامل و پیران و اقارب و جیران رسیده

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زکوة و فطره و اعتاق و هدی و قربانی

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240 میشود که مال مزکی دارند و جامه پاک و عرض مضون و دل

فارغ و قوت طاعت درلقبه لطیفست و صحت عبادت درکسوه

نظیف پیدا است که از معدۀ خالی چه قوت آید و از دست

To me, who owe my support to the bounty of the great, this language was not at all grateful. I said, "O my friend, the rich are the revenue of the poor, a store house for the recluse, the pilgrim's hope, and the asylum of travellers. They are the bearers of burthens for the relief of others. Themselves eat along with their dependents and inferiors, and the remainder of their bounty is applied to the relief of widows, aged people, relations and neighbours. The rich are charged with pious dedications, the performance of vows, the rites of hospitality, alms, offerings, the manumission of slaves, gifts, and sacrifices. By what means can you attain to their power, who can perform only your genuflexions, and even those, with an hundred difficulties? The rich perform both moral and religious duties, in the most perfect manner, because they possess wealth, out of which they bestow alms; their garments are clean, and their reputation spotless, with minds void of care. For the power of obedience is found in good meals, the truth of worship in a clean garment. For what strength can there be with an empty stomach? what bounty from an empty hand?

Rrr.

تهی چه مروت و از پایی بسته چه سیر آید و از شکم گرسنه
چه خیر

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قطعه

شب پراگنده خسپد آن که پدید نبود وجه بامدادانش
مور گرد آورد بتابستان تا فراغت بود زمستانش
فراغت با فاقه نه پیوند و جمعیت در تنگدستی صورت نه
بندد یکی تحریر عشا بسته و دیگری منتظر عشا نشسته هرگز
این بدان گوی ماند

250

بیت

خداوند روزی بحق مشغول پراگنده روزی پراگنده دل
پس عبادت اینان به حل قبول نزد یکتا هست که جمعند و حاضر
نه پریشان و پراگنده خاطر که اسباب معیشت ساخته و باوران
عبادت پرداخته عرب گوید اعوذ بالله من الفقر الهکب و مجاورت
من لا احب و در خبر است الفقر سواد الوجه فی الدارین گفت نشنیده

how can the fettered feet walk? and from the hungry belly what munificence can be expected? He sleeps uneasily at night who knows not how to provide for tomorrow. The ants store up in summer, that in winter they may enjoy rest. Leisure and poverty are not found together, and satisfaction dwelleth not with distress. One is standing up to evening prayers, whilst the other is sitting down wishing for his supper. How can these two be compared together? He who possesses wealth is busied in devotion, whilst he who is distressed in his circumstances has a disordered heart. Therefore the worship of the rich is more acceptable, their minds being collected and not distracted, for as they are possessed of the means of subsistence, they can turn their whole thoughts to devotion. The Arabians say, God defend me from distressful poverty, and from the neighbourhood of him whom I dislike. And there is a tradition from the prophet, that poverty has a black countenance in both worlds." My antagonist asked, "have you not heard

که پیغمبر علیه السلام گفت الفقر فخري گفتم خاموش که اشارت

خواجه عالم بفقر طایفه ایست که مردان میدان رضا اند و تسلیم تیر

قضا نه اینان که خرجه ابرار پوشند و لقبه ادرار فروشند

رباعي

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اي طبل بلند بانگ در باطن هيچ

بي توشه چه تدبير كني وقت پسيچ

روي طبع از خـلق به پيچ ار مردي

تسبيح هزار دانه بر دست مپيچ

265 درويش بني معرفت نيار آمد تا فقرش بكفرانجامد كه كان الفقر ان يكون

كفران شايد جز بوجود نعمت برهنه را پوشيدن يا در استخلاص

گرفتاري كوشيدن ايناي جنس ما را بهرتبه ايشان كه رساند ويد عليا

بيد سغلي چه مانند نه بيني كه حق جل و علا در محكم تنزيل از

نعيم اهل بهشت خبر ميدهد كه اولئك لهم رزق معلوم فوا كه وهم

270 مكرمون في جنات النعيم تا بداني كه مشغول كفاف از دولت

عفاف محرومست و ملك فراغت زير نكين رزق معلوم

that the prophet said, poverty is my glory?" I replied, "be silent, for the prophet alludes to them who suffer in poverty of spirit, with submission to the arrows of destiny; and not those who in a religious garb sell the scraps which have been given them in charity. O loud sounding empty drum, how will you manage on the march without provisions? If thou art a man, free thyself from wordly avarice, instead of turning in your hand a string of a thousand beads. A durwaish without vital religion, will not rest until his poverty ends in blasphemy. He who is in poverty, is in danger of blasphemy. Without the command of riches, you cannot clothe the naked, nor use means for liberating captives: How can such as ourselves attain to their dignity, and what comparison is there, between the hand that bestows, and that which receives? Do you not perceive that the Almighty revealed to us in the Koran, the enjoyments of the dwellers in paradise? For them are appointed fruits in gardens of delight, in order that you may know that he who is intent on gaining a subsistence, is excluded from this portion of bliss and that tranquillity of mind requires a fixed income.

بیت

تشنگان را نهاید اندر خواب همه عالم بچشم چشمه آب
هر کجا سختی کشیده و تلخی کشیده را بینی خود را بشیره در کارهای
مخوف اندازد و از توابع آن نپر هیزد و از عقوبت آخرت نه هراسد و 275
حلال از حرام نشناسد

قطعه

سگی را اگر کلوخی بر سر آید ز شادی بر جهد کین استخوانست
و گر نعشی و کس بر دوش گیرند لیم الطبع پندارد که خوانست
اما صاحب دنیا بعین عنایت ملاحظه و بحلال از حرام محفوظ 280
من همانا که تقریر این سخن نکردم و برهان بیان نیاوردم انصاف
از تو توقع دارم هرگز دیدی که دست د عائی بر کتف بسته
یا بی نوایی در زندان نشسته یا پرده معصومی دریده یا کفی
از معصم بریده الا بعلت درویشی شیر مردان را بحکم ضرورت
در نقبها گرفته اند و کعبها سفته و محتملست که درویش را 285

To those who are thirsty, the whole world appear in their dreams a spring of a water. You will every where see a person who is in distress commit atrocious actions without any hesitation; not being deterred by the dread of future punishment, he discriminates not between lawful and unlawful. If a dog is struck on the head with a clod of earth, he jumps up with joy, thinking it to be a bone; and if two persons should carry a corpse on their shoulders, a mean wretch might suppose it a tray of victuals: but the rich man, whom God hath regarded with the eye of favor, by the performance of what is lawful, is preserved from the commission of what is illegal. Thus, although I have not fully discussed the subject, nor adduced any substantial proofs in support of my arguments, I rely on your justice for a decision. Did you ever see a mendicant with his arms tied to his back, or in prison; or the veil of innocence rent, or the hand amputated (for theft) without its having been occasioned by poverty? Men intrepid as lions, are driven by want to undermine men's houses, and are in consequence bound by the heels. And it is possible

نفس اماره مطالبت کند چون قوت احساسش نباشد بعضیان
 مبتلا گردند که بطن و فرج توامانند یعنی د و فرزند یک شکبند
 مادام که این برجاست آن برپاست شنیدم که د رویشی را
 با حدث خبثی بگرفتند با آن که شرمساری بود بیم سنگساری
 290 بود گفت ای مسلمانان زرنده ارم که زن کنم و قوت ندارم که صبر کنم
 چه کنم لارهبانیه فی الاسلام و از جهله مواجب سکون و جمعیت
 درون که خداوندان نعمت راست یکی آن آنست که هر شب
 صبحی د برگیرند و هر روز جوانی از سر که صبح تا بانرا دست از
 صباحت او بردارست و سر و خرامان را پای خجالت در گل
 بیت 295

بتخون عزیزان فرو برده چنگ سرانگشته کرده عذاب رنگ
 محالست که با وجود حسن طلعت او گردنهای گردند و یا قصد
 تباهی کنند

بیت

300 دلی که حور بهشتی ربود و یغما کرد

کی التقات کند بر بتان یغمانی

بیت

من گان بین یدیه ما اشتی رطب

یغنیه ذلک عن رجم العنا قید

that the durwaish at the instigation of lust, not having power to restrain it, may commit sin. He who has
 in his possession a nymph of paradise, what inclination can he entertain for the damsels of Yughmâ?
 He who hath in his hands such dates as he loveth, never thinketh of flinging stones at clusters
 on the tree.

اغلب تهیدستان دامن عصیت به عصیت آلایند و گرسنگان 305
نان رُبایند

بیت

چون سگ درنده گوشت یافت
نپرسد کین شتر صالحست یا خرد جال
بسیار مستوران بعلت درویشی در عین فساد افتاده اند و عرض 310
گرامی بباد زشت نامی داده اند

بیت

با گرسنگی قوت پرهیز نماید افلاس عنان از کف تقوی بستاند
حالی که من این سخن بگفتم عنان طاقت درویش از دست تحویل
برفت و تیغ زبان برکشید و اسپ فصاحت در میدان وقاحت جهانید 315
و بر من دوانید و گفت چندان مبالغه در وصف ایشان کردی
و سخنهای پریشان گفتی که وهم تصور کند که زهر فاقه را تریاقتند
و یا کلید خزاینه ارزاق مشتی اند متکبر و مغرور و معجب و نفور
و مشغول مال و نعمت مفتتن جاه و ثروت سخن نگویند الا بسفاهت

In general, those in indigent circumstances, want chastity; as those who are starving steal bread. When a ravenous cur gets meat, he enquires not whether the flesh is of Saleh's camel or of the ass of Dujal. Many men, naturally well disposed, have been led by poverty into wickedness, and have given their good name to the wind of disrepute. Amidst the cravings of hunger, the power of abstaining ceases, poverty snatcheth the reins out of the hand of piety." At the moment that I uttered these words, the durwaishe's patience being exhausted, he attacked me with all the vehemence of loquacity, and said, "You have exagerrated their praise to such a degree, and have talked so extravagantly on the subject, that one would suppose them to be the antidote against the venom of poverty, and the key of the stores of providence. But they are a set of proud, arrogant, self-conceited, abominable fellows, insatiable after money, and possessions, intoxicated with rank and opulence, who speak not without insolence,

320 و نظر نکنند الا بکراحت علماء را بگدايي منسوب کنند و فقرا را به بي
 سروپائي معيوب گردانند بغرور مالي که دارند و عزت جاهي که
 پندارند برتر از همه نشينند و خود را بهتر از همه بينند نه آن در سر
 دارند که بکسي سر بردارند بيخبر از قول حکما که گفته اند هر که
 بطاعت از ديگران کمست و بنعمت بيش بصورت توانگرست و بمعني

325 درویش

بیت

گر بي هنر بهال کند کبر بر حکيم کون خرش شهر اگر کا و عنبرست
 گفتم مذمت ايشان روا مدار که خداوندان کرمند گفت خطا گفتم
 که بنده درمند چه فايده که ابر آذرند و بر کسي نهيبارند و چشمه
 330 آفتابند و بر کسي نهيب تابند و بر مرکب استطاعت سوارند و نهيب
 رانند قدمي بهر خدا نه دهند و درمي بي من و اذي ندهند و مالي
 به شقت فراهم آورند و بختست نکه دارند و بختست بگذازند و حکما
 گفته اند سيم بخيل و قتي از خاک بر آيد که وي بخاک در آيد

nor behold any one but with contempt; the learned they call beggars, and the indigent they treat with obloquy. Proud of their riches, and vain of that dignity of which they think themselves possessed, and vaunting in their superiority, they treat all others as their inferiors; they never think it their duty to look kindly on any one: ignorant of what the sages have said, that whosoever is inferior to others in piety, although he may exceed them in wealth, though in appearance a rich, is in reality a poor man. If an empty fellow, on account of his wealth, behaves proudly towards a wise man, reckon such a one an ass, although he be an Ambergris ox." I said, "speak not disdainfully of them, as they are the masters of generosity." He replied, "you speak erroneously, for they are slaves to their money. Of what use are they, if they are the clouds of August, and do not shower down benefits; or of what advantage, if they are the fountain of light, and do not shine on any one; and are mounted on the steed of power without performing any course? They stir not a step in the service of God, and part not with a dirhem without distressing you with the obligation. They labour in amassing wealth, preserve it with avarice, and part with it with regret, verifying the saying of the sages. That the miser's money comes out of the earth, at the time, that he goes into it.

بیت

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برنج و سعي کسي نعبتي بچنگ آرد
 دگر کس آيد و بي رنج و سعي بردارد

گفتم بر بخل خداوندان نعبت و قوف نيافته الا بعلت گدايي
 ورنه هر که طبع یکسو نهد کریم و بخيلش یکسان نهايد محک
 داند که زرچيست و گدا داند که ميسک کيست گفتا بتجربه
 آن ميگويم که متعلقان برد بردارند و غليظان شداد را بر 340
 گهارند تا بار عزيزان ندهند و دست بر سينه صاحب تهيزان نهند
 و گویند که کس در سراي نيست و بحقيقت راست گفته باشند

بیت

آن را که عقل و همت و تدبير و راي نيست
 خوش گفت پرده دار که کس در سراي نيست 345
 گفتم بعد از آن که از دست متوقعان بجان آمده اند و از رقع
 گدايان بغيان و محال عقلست که اگر ريگ بيابان در شود
 چشم گدايان پرنشود

One person by his exertions gets money, which another comes and takes away without pains or trouble." I replied, " you know nothing of the parsimony of the wealthy, excepting by means of beggary; for otherwise, whosoever lays aside avarice sees no difference between the bountiful man, and the miser. The touchstone proves what is gold, and the beggar him who is stingy." He said, " I speak of them from experience, for they keep a guard at their gate, and station rude violent men to deny admittance to their dearest friends, and these seizing the collars of men of distinction, declare, that nobody is at home; and verily they say truly. He who hath neither wisdom, liberality, prudence, nor judgment, of him the porter says rightly that no one is in the house." I replied, " in this they are excusable, because they are teased out of their lives with importunate solicitations, and tormented with beggarly petitions, and it is a contradiction to reason to suppose, that if the sands of the desert were converted into pearls, they would satisfy the eye of the beggars.

350 دیدۀ اهل طبع بنوعیت دنیا پر نشود هیچنان که چاه بشبنم

حاتم طائی که بیابان نشین بود اگر در شهر بودی از جوش
گدا یان بیچاره گشتی و جامه بر تن او پاره گفتا که من بر حال

ایشان رحمت میبرم گفتم نه که بر مال ایشان حسرت میخوری
مادرین گفتار و هردو بهم گرفتار بیدتی که بر اندی بدفع آن
355 بکوشید می و هر شاهي که بخواندی بفرزین بپوشید می تا

نقد کیسه هبت همه در باخت و تیر جعبه حجت همه بیند اخت
قطعه

هان تا سپر نیفگنی از حبله فصیح

جز آن میالغه مستعار نیست

360 دین و رز و معرفت که سخندان ساجع گوی

برد رسلاح دارد و کس در حصار نیست

عاقبت الامر دلیش نیاندن لیلش کردم دست تعدی دراز

کرد و بیهوده گفتن آغاز و سنت جاها نیست که چون بد لیل

The eye of an avaricious man cannot be satisfied with wealth, any more than a well can be filled by dew. Hatim Thai was an inhabitant of the desert; had he dwelt in a city, he would have been overwhelmed by the importunities of beggars, who would have torn the cloaths off his back." He said, "I pity their condition." I replied "not so, for you envy them their riches." We were talking thus, opposing force to force; when he advanced a pawn I endeavoured to repel it, and whenever he put my king in check I relieved it by the vizier (or queen,) until he had exhausted all the coin in his purse, and had spent all the arrows of the quiver of disputation. Take care not to throw down the shield when combating with an orator, who hath nothing but borrowed tumid eloquence. Practise thou religion and serve God, for the verbose orator who measures his periods, exhibits arms before the gate, but there is nobody within side of the castle. At length, when having no arguments left, I had put him to shame, he became outrageous and spoke incoherently. It is the way with the ignorant, when confounded by the adversary's arguments,

T t t.

die are intercepted by crafty talan,

از خصم فرو مانند سلسله خصوصت بجنبانند چون آن ربت تراش
 که بحاجت با پسر بر نیا مد بجهنگ برخاست که قال الله تعالی 365
 لین لم تنته لارجھنگ د شنامم د اد سقطش گفتم گریبانم درید
 زنخدانش گفتم

قطعه

او د رمن و من د روقتاده خلق از پی ما د وان و خنده
 انگشت تعجب جهانی از گفت و شنید ما بدندان 370
 القضا مرافعه این سخن پیش قاضی بردیم و بحکومت عدل
 راضی شدیم تا حاکم مسلمانان مصلحتی بجوید و در میان
 تونگران و رویشان فرقی بگوید قاضی چون هیات ما بدید
 و منطق ما بشنید سر بجیب تفکر فرو برد و بعد از تعجل بسیار سر
 بر آورد و گفت ای آن که تونگران را ثنا گفتمی و برد رویشان 375
 جفا روا داشتی بدان که هر جا که گلاست خارست و باخبر خیار
 ست و بر سر گنج مار و آنجا که دُر شہوارست نهنگ مر دم خوار
 ست لذت عیش دنیارالدغه اجل دُر پیست و نعیم بهشت

را د یومکاره د رپیش

to have recourse to violence, as Azur the idol maker, when he could not convince his son Abraham by arguments, began to quarrel, as God hath said, "Of a truth, if thou wilt not give up this point, I will stone thee." He gave abuse, I retorted harshly, he tore the collar of my garment, and I laid hold of his beard. We were tumbling over one another, and the people running after us, laughing and astonished at our conduct. In short, we referred our dispute to the Cazy, and agreed to abide by his impartial decision, in order that a mahommedan judge might resolve, what was advisable, and discriminate between the rich and the poor. When the Cazy saw our faces, and heard our discourse, he sunk his chin into the collar of reflection, and after mature consideration raised up his head and said, "O thou who hast spoken in praise of the rich, I would have thee to know that there is no rose without a thorn; and that wine is accompanied with intoxication, hidden treasure has it's dragon; in the same place which has royal pearls, are ravenous crocodiles; the enjoyment of worldly pleasure, is followed by the sting of death; and the lights of paradise are intercepted by crafty fatan,

380 بیت

جور د شبن چه کند گر نکشد طالب دوست

گنج و مار و گُل و خار و غم و شادی بهیند

نظر نکني در بستان که بيد مشکست و چوب خشک هېچنان

در زمرة توانگران شاگرد و کفور و در حلقه درویشان صابرند

385 وضجور

بیت

اگر زاله هر قطره دُر شدی چو خر مهره بازار ازو پُر شدی

مقربان حضرت حق جل و علا توانگرانند درویش سیرت و

درویشانند توانگر هیت مهین توانگران آنست که غم درویشان

390 بخورد و بهین درویشان آنکه کم توانگران نگیرد قال الله

تعالی ومن یتوکل علی الله فهو حسبه پس روی عتاب از من

بدرویش کرد و گفت ای که گفتی توانگران مشغول منااهی

اند و مست ملاهی نعم طایفه چنین که گفتی هستند قاصر هیت

He ought to submit to violence from an enemy, who wishes to enjoy a friend, because the treasure and the dragon, the rose and the thorn, sorrow and gladness, are linked together. Observe you not that in the garden there are odoriferous plants, as well as dry trunks? in like manner in the circle of rich men, there are grateful and ungrateful persons; and in the number of durwaishes some exercise patience, and others do not. If every hailstone was a pearl, the market would be as full of them as of shells. The beloved of the almighty consist of rich men, who have the disposition of durwaishes, and of durwaishes possessed of noble minds. The greatest rich man is he who relieves the distresses of the poor; and the best of durwaishes is he who looketh not to the rich for his support: for God hath said, "He who trusteth in god, requires no other's help." The Cazy, having ceased reprehending me, turned towards the durwaish and said, "You who have advanced that the rich spend their time in wickedness, and are intoxicated with luxury; it is true there are such people as you have described, who are defective in zeal,

و کافر نعت ببرد و بنهند و بخورند و ندهند اگر بمثل باران
نبارد و یا جهان طوفان بر آرد با عتباد مکنند خویش از محنت 395
د رویش نپرسند و از خدای تعالی ترسند

ن لکچرہا نلشے بیوچم تمس بیت بیکه ما ن لقسمی و رخنه خلفا

گراز نیستی دیگری شد هلاک مرا هست بطراز طوفان چه باک

پیت

وراكبات نيا قافي هو اد جها لم يلتفتن الي من غاص في الكتب 400

یہ دیکھ کر ان کے دل میں ہلچل مچ گئی۔

دونان چو گلیم خویش بیرون بردند

گویند چه غم گزیده عالم 'مردند

قومی برین صفت کہ بیان کردم و طایفہ دیگر خوان نعم نہاد

وصلاي کرم د داد و ابرو بتواضع کشاد و طالب نامند و مغفرت 405

وصاحب دنیا و آخرت چون بندگان حضرت پادشاه عالم موید

من عند الله مظفر ومنصور علي الاعداي مالک ازمنة الانام

and ungrateful towards God, who gather money, and hoard it; who enjoy themselves, and give not to others; if, for example, there should be a drought, or if the world should suffer a deluge, they, confiding in their own wealth, would not enquire after the distress of the poor, nor fear God. If another should be annihilated by distress, I exist, what has a goose to fear from a deluge. The women who are mounted on camels, feel not in their litters for him who perishes in the sand. Mean persons, when they have escaped with their own blanket, say, what signifies it, if the whole world should die. There are some of this description; but I have seen others who having spread the table of generosity, and proclaimed munificence, with affable countenance seek reputation, and ask pardon of God; enjoying the things of this world, and of futurity; like his majesty the king of the world, who is assisted by the grace of God, the conqueror of his enemies, lord paramount of nations,

have described, who are defective in zeal.

حامی ثغور الاسلام وارث ملک سلیمان اعدل ملوک الزمان
مظفر الدین ابوبکر سعد ادام الله ایامه و نصر اعلامه

قطعه

410

پدر بجای پسر هرگز این کرم نکند
که دست جود تو با خاندان آدم کرد
خدای خواست که بر عالم به بخشاید
ترا بر حیت خود پادشاه عالم کرد

415 قاضی چون سخن بدین پایه رسانید و از حد قیاس ما اسپ

مبالغه در گذرانید به مقتضای حکم قضا رضادادیم و از ما ماضی
در گذشتیم و بعد رما جری طریق مدارا اگر فتمیم و سر بتدارک
بر قدم یکدگر نهادیم و بوسه بر سر و روی همدگر دادیم و ختم
سخن بدین دو بیت بود

قطعه

420

مکن ز گردش گیتی شکایت ای درویش
که تیره بختی اگر هم برین نسق مردی
توانگرا چون دل و دست کامرانت هست
بخور به بخش که دنیا و آخرت بردی

defender of the strong holds (of religion) heir of the kingdom of Solomon, surpassing all the monarchs of his time in justice, Mozufferuddeen Abûbekr Sâd, may God prolong his days, and grant victory to his standards. A father sheweth not such benevolence towards his son, as your hand of liberality has bestowed on the human race. God wanting to bestow blessing on mankind, through his mercy made you king of the world."

When the Cazy had extended his discourse to this length, and had exerted the powers of eloquence beyond our expectation, we acquiesced in his sentence with mutual forgiveness, and apologizing for all that had passed between us, we took the road of affability, and blaming ourselves, we kissed each other's hands and face, and the disputation concluded with these words, "O durwaish, complain not of the revolutions of this world, for thou wilt be unhappy if thou expire in this imagination. And thou rich man, whilst thou hast thy heart and hand at thy command, enjoy and bestow; that thou mayest obtain the blessing of heaven, in this life, and in futurity."

باب هشتم در آداب صحبت
حکمت ۱

مال از بهر آسایش عمرست نه عمر از بهر گرد کردن مال عاقلی
را پرسیدم که نیکبخت کیست و بد بخت چیست گفت نیکبخت
آنکه خورد و کشت و بد بخت آنکه مرد و هشت

5

بیت

مکن نیاز بر آن هیچکس که هیچ نگر
که عمر در سر تحصیل مال کرد و نخورد

حکمت ۲

حضرت موسی علیه السلام قارون را نصیحت کرد که احسن 10
کها احسن الله الیک نشنید و عاقبتش شنیدی
قطعه

آنکس که بدینار و درم خیر نیند وخت
سر عاقبت اندر سر دینار و درم کرد

CHAPTER VIII.

Rules for conduct in life.

No. 1.

Riches are for the comfort of life, and not life for the accumulation of riches. I asked a holy wise man, who is fortunate, and who is unfortunate? He replied he was fortunate who ate and sowed; and he was unfortunate, who died without having enjoyed. Pray not over that worthless wretch who performed no act of piety: who spent his whole life in amassing money, without making any use of it.

No. 2.

The prophet Moses, upon whom be peace, thus admonished Karoon, "Do thou good, in the same manner that God hath done good unto thee." He did not listen, and you have heard of his end. He who hath not done good with his money, hath lost his future hopes in attending to the acquisition of riches.

خواهي متبتع شوي از نعت د نيا
 باخلف كرم كن چو خدا با تو كرم كرد
 عرب گويد جد ولا تهنن فان الفايده اليك عايده يعني به بخشش
 و اعطاده و منت منه كه فايده آن بتو باز گردد
 قطعه

20 درخت كرم هر كجا بپيخ كرد گذشت از فلک شاخ و بالاي او
 گراميد داري كز و بر خوري بهنت منه ارّه بر پاي او
 قطعه

شكر خدای كن كه موفق شدي بخير

ز انعام فضل او نه معطل گذاشتست

منت منه كه خدمت سلطان هبي كني

منت شناس ازو كه بخد مت بداشتست

حکمت ۳

دو كس رنج بيهوده بردند و سعي بي فايده كردند يكي انكه

If thou wish to derive benefit from worldly riches, shew that kindness towards thy fellow creatures that God hath bestowed on thee. The Arabs say, "be bountiful without accounting it an obligation, when most certainly the benefit will return to you." Wherever the tree of beneficence takes root, it sends forth branches beyond the sky. If you entertain hopes of eating the fruit, cultivate the tree kindly, and put not a saw at it's root. Return thanks to God that you have been assisted with divine grace, and that he has not excluded you from the riches of his bounty. Boast not of holding an office under the king, but be grateful to God for having placed you in his service.

No. 3.

Two persons took trouble in vain, and used fruitless endeavours; he who acquired wealth,

30 مال اند وخت و نخورد و دیگر آن که علم آموخت و عمل نکرد
مثنوی

علم چند آنکه بیشتر خوانی چون عمل درتونیست نادانی
نه محقق بود نه دانشمند چار پائی برو کتابی چند
آن تهی مغز را چه علم و خبر که برو هیـ زمست یا دقتر
حکمت ۲

35 علم از بهر دین پرورد نیست نه از بهر دنیا خوردن
بیت

هر که پر هیز و علم و زهد فروخت خرمی گرد کرد و پاک بسوخت
حکمت ۵

40 عالم نا پر هیز گار کور است مشعله دار بهدی ولا بهتدی
بیت

بی فایده هر که عبرت رباخت چیزی نخريد و زر بینداخت
حکمت ۶

ملک از خرد مندان جهان گیرد و دین از پر هیز گاران کمال

without enjoying it; and he who taught wisdom, but did not practise it. How much so-
ever you may study science, when you do not act wisely, you are ignorant. The beast whom
they load with books, is not profoundly learned and wise; what knoweth his empty skull
whether he carried firewood or books.

No. 4.

Science is to be used for the preservation of religion, and not for the acquisition of wealth.
Whosoever prostituted his abstinence, reputation, and learning for gain, formed a granary,
and then consumed it entirely.

No. 5.

A learned man, without temperance, is a blind man carrying a link; he sheweth the
road to others, but doth not guide himself. He who through inadvertency trifled with life,
threw away his money without purchasing any thing.

No. 6.

A kingdom gains credit from wise men, and religion obtains perfection from the virtuous.

یابد پادشاهان به نصیحت خردمندان محتاجترند که خردمندان

45 بتقرب پادشاهان

قطعہ

پندم اگر بشنوی ای پادشاه در همه دقت به ازین پند نیست

جز بخردمند مفر ما عیال گرچه عیال کار خردمند نیست

حکمت ۷

50 سه چیز بی سه چیز باید ارنه اند مال بی تجارت و علم بی بحث

و ملک بی سیاست

حکمت ۸

رحم آوردن بر بدان ستم است بر نیکان و عفو کردن از ظالمان

جورست بر مظلومان

بیت

55

خبیث را چو تعهد کنی و بنوازی

بدولت تو گنه میکند با نبازی

Kings stand in more in need of wise men, than wise men do of appointments at court. Listen O king, to my advice; for you have not a more valuable maxim, in all your archives, than this, "Entrust not your affairs to any but wise men; although public business is not the occupation of the wise."

No. 7.

Three things are not permanent without three things; wealth without commerce, science without argument, nor a kingdom without government.

No. 8.

Shewing mercy to the wicked is doing injury to the good; and pardoning oppressors, is injuring the oppressed. When you connect yourself with base men, and shew them favor, they commit crimes with your power, whereby you participate in their guilt.

U u u.

حکمت ۹

برد و سستی پادشاهان اعتبار نتوان کرد و بر آواز خوش کودکان
غره نباید بود که آن بخیالی متبدل شود و این بخوابی متغیر
گردد

بیت

معشوق هزار دوست را دل ندهی
و رسیدهی دل بجدایی بنهی

65

حکمت ۱۰

هر آن سړي که داري بادوست در میان منه چه دانی که
وقتی دشمن گردد و هر بدی که توانی کردن بادشمن مرسا
باشد که روزی دوست گردد رازی که خواهی نهان ماند
باکسی در میان منه اگرچه معتبد بود که هیچکس بر سر تو
مشغولتر نباشد

70

No. 9.

You cannot rely on the friendship of kings, nor confide in the sweet voices of boys, for those change on the slightest suspicion, and these alter in the course of a night. Give not your heart to her who has a thousand lovers; but if you should bestow it on her, be prepared for a separation.

No. 10.

Reveal not to a friend every secret that you possess, for how can you tell but what he may sometime or other become your enemy. Likewise inflict not on an enemy every injury in your power, for he may afterwards become your friend. The matter which you wish to preserve as a secret, impart it not to any one, although he may be worthy of confidence, for no one will be so true to your secret as yourself.

قطعه

خاموش به که ضحیر دل خویش

با کسی گفتن و گفتن که مگوی

ای سلیم آب ز سر چشمه ببند

که چو پرشد نتوان بستن جوی

75

سخنی در نهان نباید گفت

که بهر آنجهن نشاید گفت

حکمت ۱۱

دشمنی ضعیف که در طاعت آید و دوستی نباید مقصود وی جز آن

80 نیست که دشمنی قوی گردد و گفته اند بر دوستی دوستان اعتبار

نیست تا بتعلق دشمنان چه رسد هر که دشمن کوچک را حقیر شمارد

بدان ماند که آتش اندک را مهمل گذارد

قطعه

امروز بکش که میتوان کشت کاتش چو بلند شد جهان سوخت

85 مگذار که زه کند کسان را دشمنی چو به تیر میتوان دوخت

It is safer to be silent, than to reveal one's secret to any one, and telling him not to mention it. O good man! stop the water at the spring head, for when it is in full stream, you cannot arrest it. You should never speak a word in secret, which may not be related in every company.

No. 11.

A weak enemy, who becomes obedient, and shews friendship, does so with no other design but to become a more powerful adversary; as they have said, "Even the sincerity of friends is not to be relied on, what then is to be expected from the flattery of enemies?" He who despises a weak enemy, resembles him who neglects a spark of fire. Extinguish it to day, whilst you are able, for when it issues into a flame, it destroys a world. Permit not your enemy to string his bow, whilst you are able to pierce him with an arrow.

حکمت ۱۲

سخن در میان دو دشمن چنان گوی که اگر دوست شوند شرم زده

نباشی

مثنوی

90

میان دو کس جنگ چون آتش است

سخن چین بد بخت هید — نرم کشست

کنند این و آن خوش دیگر باره دل

وی اندر میان گور بخت و خجل

میان دو تن آتش افروختن

95

نه عقلت خود در میان سوختن

قطعه

در سخن با دوستان آهسته باش تا ندارد دشمن خونخوار گوش

پیش دیوار آنچه گوئی هوش دار تا نباشد در پس دیوار گوش

حکمت ۱۳

هر که با دشمنان خود صلح کند سر آزار دوستان دارد 70

No. 12.

Speak in such manner between two enemies, that should they afterwards become friends, you may not be put to the blush. Hostility between two people is like fire, and the evil fated backbiter supplies fuel. Afterwards, when they are reconciled together, the backbiter is hated, and despised by both parties. To kindle a flame between two persons, is to burn yourself inconsiderately in the midst. Whisper to your friends, in order that your bloodthirsty enemy may not over-hear you. Take care what you say before a wall, as you cannot tell who may be behind it.

No. 13

Whosoever formeth an intimacy with the enemies of his friends, does so to injure the latter.

بیت

بشوای خردمند ازان دوست دست
که بادشهنانت بود هم نشست
حکمت ۱۲

75 چون در امضای کار متردد باشی آن طرف اختیار کن که بی
آزار تر بر آید

بیت

با مردم سهل گوی و شوارم گوی
با آنکه در صلح زند جنگ مجوی

حکمت ۱۵

80

تا کار بر رمی آید جان در خطر افکندن نشاید

بیت

چو دست از همه حیلتی در گسست
حلالست بردن بشبشیر دست

O wife man! wash your hands of that friend, who associates with your enemies.

No. 14.

When, in transacting business, you are under any hesitation, make choice of that side which will produce the least injury. Speak not harshly to a man of placid manners; and with him who knocks at the door of peace, seek not hostility.

No. 15.

As long as an affair can be compassed by money, it is not advisable to put one's life in danger. When the hand has failed in every trick, it is lawful to draw the sword.

W w w.

حکمت ۱۶

بر عاجز د شهن رحمت مکن که اگر قادر شود نکند

بیت

د شهن چو بیني ناتوان لاف از بروت خود مزن

مغز ست در هر استخوان مرد یست در هر پیرهن

90 هر که بدی را بکشد خلق را از بلای او برهاند و او را از عذاب خدای

قطعه

پسندیدست بخشایش و لیکن منه بر ریش خلق آزار مرهم

ندانست آنکه رحمت کرد بر مار که آن ظلمتست بر فرزند آدم

حکمت ۱۷

95 نصیحت از د شهن پذیرفتن خطاست و لیکن شنیدن رواست تا بخلاف

آن کار کنی که آن عین صوابست

مثنوی

حذر کن ز آنچه د شهن گوید آن کن که بر زانو زنی دست تغابن

گرت راهی نباید راست چون تیر از و برگرد و راه دست چپ گیر

No. 16.

Shew not mercy to a weak enemy, for if he becomes powerful he will not spare you. When you see an enemy weak, twist not your whiskers in boasting; there is marrow in every bone, and every coat covers a man. Whosoever killeth a wicked man, relieveth the world from his injuries, and delivereth himself from the wrath of God. Forgiveness is commendable, but apply not ointment to the wound of an oppressor. Knoweth he not that whosoever spareth the life of a serpent, committeth injury towards the sons of Adam.

No. 17.

It is not advisable to follow the advice of an enemy; you may hear what he has to say, in order, that you may act contrary thereto; and which is perfect reason. Avoid that which an enemy tells you to do, for if you follow his advice, you will finite your knees with the hands of sorrow. If he shews you a road, straight as an arrow, turn from it, and go the other way.

خشم بیش از حد و حشمت آرد و لطف بی وقت هیبت برد نه چندان
درشتی کن که از تو سپر گردند و نه چندان نرمی که بر تو دلیر شوند

مثنوی

درشتی و نرمی بهم در بهست چو رگ زن که جراح و مرهم نهست
105 درشتی نگیرد خردمند بیش نه سستی که ناقص کند قدر خویش
نه مرخویشتن را فرونی نهد نه یکباره تن در زبونی دهد

مثنوی

شبان با پدر گفت ای خردمند مرا تعلیم ده پیرانه یک پند
بگفتانیک مردی کن نه چندان که گردد چیره گرگ تیز دندان

حکمت ۱۹

110

دوکس دشمن ملک و دینند پادشاه بی حلم و زاهد بی علم
بیت

بر سر ملک مباد آن ملک فرمان ده
که خدا را نبود بنده فرمان بردار

No. 18.

Anger, when excessive, createth terror; and kindness out of season destroys authority. Be not so severe as to cause disgust, nor so lenient as to encourage audacity. Severity and lenity should be tempered together; like the surgeon, who, when he uses the lancet, applies also a plaster. A wise man carries not severity to excess, nor suffers such relaxation as will lessen his own dignity. He over rates not himself, neither doth he altogether neglect his consequence. A shepherd said to his father; "O thou who art wise, teach me one maxim from your experience." He replied, "be complacent, but not to that degree that they may insult you with the sharp teeth of the wolf."

No. 19.

Two persons are enemies to a kingdom and to religion, a monarch without clemency, and a religious man without knowledge. May there never be at the head of a kingdom, a ruler who is not an obedient servant of God.

پادشاه باید که تابعدی برد شهنان خشم نراند که دوستان را اعتبار
نیاند که آتش خشم اول در خد اوند خشم افتد آنکه زبانه بخصم رسد
نیانرسد

مثنوی

نشاید بتی آدم خاک زاد که در سر کنند کبر و تند و بان 120
ترا با چنین گرمی و سرکشی نپندارم از خاک از آتشی
قطعه

در خاک بیلقان برسیدم بعابدی
گفتم مرا بتربیت از چهل پاک کن
گفتا برو چو خاک تحصیل کن ای فقیه
یا هر چه خوانده همه در زیر خاک کن 125

مطایبه ۲۱

بدخوی در دست د شبنی گرفتار ست که هر کجا که رود از
چنگ عقوبت او خلاص نیابد

No. 20.

It behoveth a king, not to shew wrath towards his enemies, to such a degree, as to alarm his friends; for the fire of wrath first falls on the exciter of it, and then the flame may reach the enemy, or not. It suits not the earth-born sons of Adam to assume pride, ferocity and vanity. You who have so much heat and pertinacity, I do not consider as created of earth, but of fire. In the land of Baelkân, I visited a religious man, to whom I said, "cleanse me from ignorance by your doctrine?" He replied, "go and suffer with patience, like the earth. O learned in the law, or else bury in the earth all that you have studied."

No. 21.

A wicked man is a captive in the hand of the enemy, for wherever he goeth, he cannot escape from the clutches of his own punishment.

اگر ز دست بلا بر فلک رود بد خوي

زدست خوي بد خویش در بلا باشد

پند ۲۲

چو بینی که در سپاه دشمن تفرقه افتاد توجع باش و اگر جمع

135 شوند از پیریشانی اندیشه کن

قطه

برو با دوستان آسوده بنشین چو بینی در میان دشمنان جنگ

و اگر بینی که با هم یکر باشند کمان راز کن و بر باره بر سنگ

تنبیه ۲۳

140 دشمن چو از همه حیلتی در ماند سلسله دوستی بجنباند پس

آنکه بدوستی کارها کند که دشمن نتواند کرد

پند ۲۴

سرمار بدست دشمن بکوب که از احادی الحسنین خالی

نباشد اگر این غالب آمد مار کشتی و اگر آن از دشمن رستی

If the wicked man should escape to heaven from the hand of calamity, he would continue in calamity from the sense of his own evil disposition.

No. 22.

When you see discord amongst the troops of your enemy, be of good courage; but if they are united, then be upon your guard. When you see contention amongst your enemies, go and sit at ease with your friends; but when you see them of one mind, string you bow, and place stones upon the ramparts.

No. 23.

When the enemy has failed in all other artifices, he will propose friendship; that under its appearance he may effect what he could not compass as an open adversary.

No. 24.

Bruise the serpent's head with the hand of your enemy; which cannot fail of producing one of these two advantages. If the enemy succeeds, you have killed the snake, and if the latter prevails, you have got rid of your enemy.

X x x.

بروز معرکه ایمن مشوز خصم ضعیف
که مغزشیر بر آرد چو دل ز جان برداشت

پند ۲۵

خبری که دانی دلی بیازارد تو خاموش باش تا دیکری بیارد

بلبل مرده بهار بیار خبر بد بیوم باز گذار

تحدیر ۲۶

پادشاه را بر خیانت کسی واقف مگردان مگر آنکه که بر قول کلی

واثق باشی و گرنه در هلاک خود هبی کوشی

پسیچ سخن گفتن انگاه کن که دانی که در کار گیرد سخن

مطایبه ۲۷

هر که نصیحت خود رانی میکند او خود بنصیحت دگر

محتاجست

In the day of battle, consider not yourself safe, because your adversary is weak ; for he who becomes desperate, will take out the lion's brains.

No. 25.

When you have any thing to communicate that will distress the heart of the person whom it concerns, be silent ; in order that he may hear from some one else. O nightingale bring thou the glad tidings of spring ; and leave bad news to the owl.

No. 26.

Inform not the king of the perfidy of any one, excepting you are assured that he will entirely approve of it ; for otherwise you are only working your own destruction. When you are purposing to speak any thing, do it when you know that your words will take effect.

No. 27.

He who gives advice to a self conceited man, stands himself in need of counsel from another.

فريب د شهن مخور و غرور مداح مخر که آن دام زرق نهاده
است و اين کام طبع کشاده احبقت را ستايش خوش آيد چون
لاشه که در کعبش دمي فربه نهايد
قطعه

165 الا تانشنوي مدح سخن گوي که اندک مایه نفعي از تو دارد
اگر روزي مرادش بر نياري دوصد چند ان عيوبت برشمارد
تربيت ۲۹

متکلم را تا کسي عيب نگيرد سخنش صلاح نپذيرد
بيت
170 مشو غره بر حسن گفتار خویش به تحسین نادان و پندار خویش
ملاطغه ۳۱

هیه کس را عقل خود بکمال نهايد و فرزند خویش بجبال
قطعه

يکي جهود و مسلمان نزاع ميگردند

چنان که خنده گرفت از حدیث ایشاتم

175

No. 28.

Be not caught by the deceit of an enemy, nor be proud of the praise of a flatterer; for that has spread the thin net; and this has opened the palate of avarice. A blockhead is pleased with praise; like a corpse whose inflated heel has the appearance of plumpness. Take care how you listen to the voice of the flatterer, who in return for his little stock, expects to derive from you considerable advantage. If one day you do not comply with his wishes, he imputes to you two hundred defects instead of perfections.

No 29.

Unless some one points out to an orator his defects, his discourse will never be correct. Be not vain of the elegance of your discourse, from the commendation of an ignorant person, neither upon the strength of your own judgment.

No 30.

Every one thinks his own wisdom perfect, and his own child beautiful. A Jew and a Mahomedan were disputing in a manner that made me laugh,

001

بطیره گفت مسلمان گر این قباله من

درست نیست خدا یا جهود میرانم

جهود گفت بتوریت میخورم سوگند

اگر خلاف کنم هیچو تو مسلمانم

180

گر از بسیط زمین عقل منعدم گردن

بخود گمان نبرد هیچکس که نادانم

مطایبه ۳۱

ده آدمی بر سفره بخورند و دوسک بر جیفه بسر نبرند حریص

باجهانی گرسنه است و قانع بنانی سیر

185

بیت

روده تنگ بیک نان تهری پر گردن

نعبت روی زمین پر نکند دیده تنگ

مثنوی

پدر چون دور عمرش منقضی گشت مرا این یک وصیت کرد و بگذشت

که شہوت آتش است از روی به پرهیز بخود بر آتش دوزخ مکن تیز 190

the mahommedan said in wrath, "if this deed of conveyance is not authentic; may God cause me to die a Jew." The Jew said, "I make oath on the Pentateuch, and if I swear falsely, I am a Mahommedan like you." If wisdom was to cease throughout the world, no one would suspect himself of ignorance.

No. 31.

Ten men will sit at one table, but two dogs will not be satisfied with one carcase. The avaricious man, with the whole world at his command, is hungry; whilst he who is contented, is satisfied with a loaf of bread. The narrow belly is filled with a loaf of bread without meat; but the narrow sight is not satisfied with all the riches on the face of the earth. My father when the term of his life was expired, gave me this one advice and departed, "Lust is a fire, shun it; precipitate not yourself into the flames of hell;

195 دران آتش نداری طاقت سوز بصبر آبی بر این آتش زن امروز

نصیحت ۳۲

هر که در حال توانایی نیکوئی نکند در وقت ناتوانی سختی بیند
بیت

بد اختر تر از مردم آزار نیست که روز مصیبت گشش یار نیست

حکمت ۳۳

200

جان در حیات یکدمست و دنیا و جودی میان دو عدم دین بد دنیا
فروشان خرنند یوسف بفروشدن تاچه خرنند الم اعهد الیکم یا بنی
آدم ان لا تعبدوا الشیطان

بیت

بقول دشمن پیمان دوست بشکستی

205

ببین که از که بریدی و با که پیوستی

تنبيه ۳۴

شیطان با مخلصان بر نمی آید و سلطان با مغلسان

since you will not have strength to support that burning, quench the present flame with the water of patience."

No. 32.

He who when he hath the power doeth not good, when he loses the means will suffer distress. There is not a more unfortunate wretch than the oppressor, for in the day of adversity nobody is his friend.

No. 33.

Life depends upon the support of a single breath, and worldly existence is between two non existences. Those who sell religion for the world, are asses; they sell Joseph and get nothing in return, "Did I not bargain with you, O sons of Adam, that you should not serve Satan? By the advice of an adversary, you are breaking your promise with your friend: behold from whom you have separated, and with whom you have united yourselves."

No. 34.

Satan cannot prevail over the righteous, neither the king, against the poor.

Y y y.

مثنوي

وامش مده آن که بی نیازست و ر خود دهنش ز فاقه بازست 210
گو فرض خدا نمی گذارد از قرض تو نیز غم ندارد

قطعه

خاک مشرق شنیده ام که کنند بچهارل سال کاسه چینی
صد بروزی کنند در بغداد لاجرم قیمتش همی بینی

قطعه

215

مرغک از بیضه برون آید و روزی طلبد
و آدمی بچه ندارد خبر از عقل و تمیز
آن که ناگاه کسی گشت بچیزی نرسد
و این بتبکین و فضیلت بگذشت از همه چیز

حکایت ۳۵

220

آبگینه همه جاهست از آن قدرش نیست
لعل د شوار بدست آید از آنست عزیز

Trust not him who neglecteth his prayers to God, even although his mouth be kept open by fasting ; for he who performeth not the divine precepts, neither will he care for his debt to you. I have heard that in the land of the east they are forty years in making a china cup: they make a hundred in a day at Bughdad, and consequently you see the meanness of the price. A chicken, as soon as it comes out of the egg, seeks its food; but an infant hath not reason and discrimination. That which was something all at once, never arrives at much perfection; and the other by degrees, surpasses all things in power, and excellence. Glass is every where, and therefore of no value; the ruby is obtained with difficulty, and on that account is precious.

کارها بصبر برآید و مستعجل بسر درآید

مثنوی

225

بچشم خویش دیدم در بیابان

که مرد آهسته بگذشت از شتابان

سهند باد پا از تنگ فرو ماند

شتر بان هرچنان آهسته میراند

ملا طغه ۳۶

230 نادان را به از خاموشی نیست و اگر این مصلحت بدانستی

نادان نبودی

قطعه

چون نداری کمال و فضل آن به که زبان در دهان ننگه داری

آدمی را زبان فصيحه کند جوز بی مغز را سبکساری

قطعه

235

خریرا ابلهی تعلیم میداد برو بر صرف کرده عمر دایم

حکیمی گفتش ای نادان چه کوشی درین سودا بترس از لوم لایم

No. 35.

Affairs are accomplished through patience, and the hafty man faileth in his undertakings. I saw with my own eyes in the desert, a man who walked slowly, get before one who went fast. The fleet steed was tired with galloping, whilst the camel driver proceeded in an equal flow pace.

No. 36.

Nothing is so good for an ignorant man as silence; and if he was sensible of this, he would not be ignorant. When you possess not perfection and excellence, you had better keep your tongue within your teeth. The tongue brings men into disgrace. The nut without a kernel is of light weight. A stupid man was training an ass, and spent all his time upon it. Somebody said, "O blockhead what art thou endeavouring to do? for this foolish attempt expect reprehension from the censorious."

نیاموزد بهایم از تو گفتار تو خاموشی بیاموز از بهایم

مثنوی

هر که تامل نکند در جواب بیشتر آید سخنش ناصواب 240

یا سخن آرای چو مردم بهوش یا بنشین همچو بهایم خبوش

مطایبه ۳۷

هر که باد انا تر از خود بحث کند تا بداند که داناست بدانند

که نادانست

245

بیت

چون در آید به از توئی بسخن

گرچه به دانی اعتراض مکن

لطیفه ۳۸

هر که به بدان نشیند نیکی نه بیند

250

مثنوی

گر نشیند فرشته با دیو وحشت آموزد و خیانت و ریبو

از بدان نیکویی نیاموزی نکند گرگ پوستین دوزی

Brutes will not acquire speech from thee learn thou silence from them." Whosoever doth not reflect before he giveth an answer, will generally speak improperly. Either arrange your words as a man of sense, or else sit quiet like a brute.

No. 37.

Whenever you argue with another wiser than yourself, in order that others may admire your wisdom, they will discover your ignorance. When one manages a discourse better than yourself, although you may be fully informed, yet do not start objections.

No. 38.

Whosoever associates with the wicked, will not see good. If an angel should keep company with a demon, he would learn terror, perfidy, and deceit. You cannot learn virtue from the wicked; the wolf practises not the tanner's art.

لطیفه ۳۹

هر که مانرا عیب نهانی آشکارا مکن که مرایشان را رسوا کنی
و خود را بی اعتبار کنی

تشبیه ۴۱

255

هر که علم خواند و عمل نکرد بدان ماند که گاوراند و تنخم
تیغشانند

عبرت ۴۱

از تن بیدل طاعت نیاید و پوست بی مغز بضاعت را نشاید

تشبیه ۴۲

260

نه هر که در مجادله چیست در معامله در رست

بیت

بس قامت خوش که زیر چادر باشد

چون باز کنی مادر مادر باشد

حکیت ۴۳

265

اگر شبها همه قدر بودی پس شب قدر بی قدر بودی

No. 39

Publish not men's secret faults, for by disgracing them, you make yourself of no repute.

No. 40.

Whosoever acquired knowledge, and did not practise it, resembleth him who ploughed but did not sow.

No. 41.

Obedience is not truly performed by the body of him whose heart is dissatisfied. The shell without a kernel, is not fit for store.

No. 42.

Not every one that is ready to dispute, is quick in transacting business. A form may appear handsome under a sheet, but remove it, and you find a grandmother.

No. 43.

If every night was a night of power, many of such nights would be disregarded.

Z z z.

بیث

گر سنگ همه لعل بدخشان بودی
پیش قیث لعل و سنگ یکسان بودی

270

حکمت ۴۴

تله هر که بصورت نیکوست سیرت زیبا د روست که کار اندرون
دارد نه پوست

قطعه

275

توان شناخت بیک روز در شبایل مرد
که تا کجاش رسید ست پایگاه علوم
ولی زباطنش ایمن مباحث و غره مشو
که خبث نفس نگرود بسالها معلوم

تحدیره ۴۵

هر که با بزرگان ستیزد خون خود ریزد

280

قطعه

خویشتن را بزرگ می بیند راست گفتند یک د و بیند لوح

If every stone was a Budukshân ruby, the ruby and the pebble would be of equal value.

No. 44.

It is not every graceful form that contains a good disposition; for virtue is in the mind, not in the appearance. You may know in one day, from a man's manners to what degree of knowledge he has attained; however be not secure against his mind; neither be proud of your discovery; for a malignant spirit is not to be detected in many years.

No. 45.

Whosoever contendeth with the great, sheds his own blood. He who thinks himself great has been compared to one who squints and sees double.

زود بيني شكسته پيشاني تو كه بازي بسر كني با غوج

پند ۴۶

پنجه با شير و مشت با شير كا رخرد مند ان نيست

بيت

285

جنگ و زور آوري مكن با مست پيش سر پنجه در بغل نه دست

تخذير ۴۷

ضعيفي كه با قوي در لوري كند يار در شهنست در هلاك خویش

قطعه

290 سايه پرورد را چه طاقت آن كه رود با مبارزان بقتال

سست بازو بجهل ميغند پنجه با مرد آهنی چنگال

توبيخ ۴۸

هر كه نصيحت نشنود سر ملامت شنيدن دارد

بيت

265 چون نياید نصيحتت در گوش اگر ت سرزنش كنم خاموش

You will get a broken front by sporting your head against a ram.

No. 46.

It is not the part of a wise man to box with a lion, or to strike his fist against a sword. Neither fight nor contend with one more powerful than yourself; put your hand under your arm pit.

No. 47.

A weak man, who contends with one that is strong, befriends his adversary, by his own death. He who was nursed in the shade, how is he able to accompany the heroes to battle? He who hath not strength in his arm, acts foolishly in opposing one who has a wrist of iron.

No. 48.

He who listens not to advice, studies to hear reprehension. When advice gains not admission into the ear, if they reprehend you, be silent.

لطیفه ۴۹

بی هنران هنرمندان را نتوانند دیدن همچون سگان
بازاری سگ شکاری را بینند و مشغله بر آرند و پیش آمدن
نیارند

300

تکذیر ۵۰

سغله چون بهتر با کسی بر نیاید بحثش در پوستین افتد

بیت

کند هر آینه غیبت حسود کوتاه دست

که در مقابله گنگش بود زبان مقال

305

شکایت ۵۱

اگر جور شکم نیستی هیچ مرغی در دام نیفتادی بل که صیاد دام
نه نهادی

بیت

شکم بند دست است و زنجیر پای

310

شکم بنده کبتر پرستد خدای

No. 49.

The vicious cannot endure the fight of the virtuous; in the same manner as the curs of the market howl at a hunting dog, but dare not approach him.

No. 50.

When a mean wretch cannot vie with another in virtue, out of his wickedness, he begins to slander. The abject envious wretch will slander the virtuous man when absent; but when brought face to face, his loquacious tongue becomes dumb.

No. 51.

But for the cravings of the belly, not a bird would have fallen into the snare, nay the fowler would not have spread his net. The belly is chains to the hands, and fetters to the feet. He who is a slave to his belly seldom worships God.

عیرت ۵۲

حکیمان دیر خورند و عابدان نیم سیر و زاهدان تا سد رمق و جوانان
تا طبق بر گیرند و پیران تا عرق کنند اما قلندران چند آنکه در معده
جای نفس نهاند و بر سفره روزی کس

بیت

315

اسیر بند شکم را دوشب نگیرد خواب
شبی زمعه سنگی شبی زدل تنگی

وعظ ۵۳

مشورت با زنان تباهست و سخاوت با مفسدان گناه

شعر

320

خبیث را چو تعهد کنی و بنوازی بدولت تو گنه میکند بانیازی

حکمت ۵۴

هر کرا دشمن پیش است گر نکشد دشمن خویش است

بیت

325 سنگ در دست و مار بر سنگ نکند مرد هشیار درنگ

No. 52.

Wife men eat late; holy men half satisfy their appetites; and hermits take only what is sufficient to sustain life; young men devour all that is in the dish; the old eat until they sweat: but the Calenders devour so voraciously that there is not in their stomachs room for drawing breath; nor is there left on the table a morsel for any one. He who is a slave to his belly sleeps not for two nights; one night from a loaded stomach, and the next night through want.

No. 53.

To consult with women is ruin; and to be liberal towards the seditious is a crime. When you support and favor the vicious, you commit wickedness with your power by participation.

No. 54.

Whosoever hath his adversary in his power, and doth not destroy him, is an enemy to himself. When there is a stone in the hand, and the head of a snake under the stone, the prudent man delayeth not execution.

A a a a.

ترحم بر پلنگ تیز دندان ستم کاري بود بر گوسفندان
و گروهی بخلاف این مصلحت دیده اند و گفته اند که در کشتن
بندیان تامل اولیتر است بحکم آنکه اختیار باقیست توان کشت
و توان هشت و اگر بی تامل کشته شود محتملست که مصلحتی فوت
شود که تدارک آن مهتلع باشد

330

بیت

تیک سهلست زنده بیدجان کرد کشته را باز زنده نتوان کرد
شرط عقلست صبر تیر انداز آنکه رفت از کمان نیاید باز
حکمت ۵۵

حکیمی که با جهال در افتد باید که توقع عزت ندارد و گر جاهل 335
بزربان آوری بر حکیمی غالب اند عجب نیست سنگیست که جوهر
را شکند

بیت

چه عجب گر فرو رود نفش عند لیبی غراب هم نفش

To shew mercy to the sharp teathed tiger, would be doing injury to the sheep. But others have advanced the contrary, and said, that in the execution of a prisoner delay is best, because you retain the power of killing or of releasing: but should he be put to death without deliberation, good counsel may perchance be lost, since reparation is impossible. It is easy to take away life, but impossible to restore it. It is a rule of reason that the archer should have patience, for when the arrow has left the bow, it will not return.

No. 55.

The wise man, who engages in a controversy, with those who are ignorant of the subject, should not entertain any expectation of gaining credit. If an ignorant man, by his loquacity, should overpower a wise man, it is not to be wondered at, because a common stone will break a jewel. Why is it surprizing if a nightingale should not sing, when a crow is in the same cage?

بیت

345 گر هنرمند ز او باش جفائی بیند تادل خویش نیاز دارد و در هم نشود
سنگ بد گوهر اگر کاسه زرین شکند قیبت سنگ نیفزاید و زر کم نشود

حکایت ۵۶

خره مندی را که در زمره اجلاف سخن صورت نه بندد شکفت مد از
که آواز بر بط از غلبه دل بر نیاید و بوی عنبر از بوی گنده سیر فرو ماند

345

شعر

بلند آواز نادان کردن انداخت که دانارا ببی شرمی بینداخت

نبی دانی که آهنگ حجازی فرو ماند زبانگ طبل غازی

جوهر اگر در خلاب افتد همچنان نفیس است و غبار گر بغلک رسد

همچنان خسیس استعداد بی تربیت در یغست و تربیت

350 نامستعد ضایع خاکستر اگر چه نسبتی عالی دارد که آتش جوهر

علویست ولیکن چون بنفس خود هنری ندارد با خاک برابریست

وقیبت شکر نه از نی است بلکه آن خود از خاصیت ویست مشک

آنست که خود ببوید نه آنست که عطار بگوید دانا چو طبله

If a virtuous man is injured by a vagabond, he ought not be sorry, or angry. If a worthless stone bruise a golden cup, its own worth is not thereby increased, nor the value of the gold lessened.

No. 56.

If a wise man, falling in company with mean people, does not get credit for his discourse, be not amazed; for the sound of the harp cannot overpower the noise of the drum; and the fragrance of ambergris is overcome by fetid garlic. The ignorant wretch was proud of his loud voice, because he had impudently confounded the man of understanding. Are you ignorant that the musical mode of Hijaz is confounded by the noise of the warrior's drum? If a jewel falls into the mud, it is still the same precious stone; and if dust flies up to the sky, it retains its original baseness. A capacity without education is deplorable, and education without capacity is thrown away. Ashes, although of high origin, fire being of a noble nature, yet having no intrinsic worth, are no better than dust. Sugar obtains not its value from the cane, but from its innate quality. Musk has the fragrance in itself, and not from being called a perfume by the druggist. The wise man is like the

عطارست خاموش و هنر بنیاد آن چون طبل غازی بلند آواز
و میان تهی و یافه درائی

355

نظم

عالم اندر میان بیخبران مثلی گفته اند صدیقان
شاهدی در میان کورانست مصحفی در سرای زندیقان
چو کنعان را طبیعت بی هنر بود پیبر زان گهی قدرش نیغزود
هنر بنیاد اگر داری تو گوهر گل از خارست و ابراهیم آذر 360

حکمت ۵۷

دوستی را که بعمری فرا جنگ آرند نشاید که بیکدم بیازارند

بیت

سنگی بچند سال شود لعل پاره
زنهار تا بیک نفسش نشکنی بسنگ

365

حکمت ۵۸

عقل در دست نفس چنان گرفتار است که مرد عاجز در دست
زن گریز

druggist's chest, silent but full of virtues; and the blockhead resembles the warrior's drum, noisy but an empty prattler. A wise man, in the company of those who are ignorant, has been compared by the sages to a beautiful girl in the company of blind men; or to the Koran in the house of an infidel. When the land of Canaan was without virtue, the birth of Joseph did not increase its dignity. Shew your virtue, if you possess nobility; for the rose sprang from the thorn, and Abraham from Azur.

No. 57.

A friend whom you have been gaining during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby, take care that you do not destroy it in an instant against another stone.

No. 58.

Reason is under the power of sense; as a man becomes weak in the hand of an artful woman.

بیت

در خرمی بر سر آبی ببند که بانگ زن از وی بر آید بلند

حکمت ۵۹

370

رای بی قوت مکر و فسونست و قوت بی رای جهل و جنون

بیت

تمیز باید و تند بیر و عقل و انکه ملک

که ملک و دولت نادان سلاح جنگ خودست

حکمت ۶۱

375

جوانهری که بخورد و بدهد به از عابدی که روزه دارد و بنهد

هر که ترک شهوت از بهر قبول خلق کرده است از شهوت حلال

د شهوت حرام افتاده ست

بیت

عابد که نه از بهر خدا گوشه نشیند بینچاره در آینه تاریک چه بیند

بیت

اندک اندک بهم شود بسیار دانه دانه است غله در انبار

اندک اندک خیلی شود و قطره قطره سیلی گردد

Shut the door of that house of pleasure, which you hear resounding with the loud voice of a woman.

No. 59.

A purpose, without power, is fraud and deceit; and power without design is ignorance and madness. The first requisites are judgement, prudence and wisdom, and then a kingdom; because putting power and wealth into the hand of the ignorant, is furnishing weapons against themselves.

No. 60.

The liberal man, who eats and bestows, is better than the religious man, who fasts and hoards. Whosoever hath forsaken luxury, to gain the approbation of mankind, hath fallen from lawful into unlawful voluptuousness. The hermit, who sitteth in retirement, not for the sake of God, what shall the hopeless wretch behold in a dark mirror. A little and a little collected together, become a great deal; the heap in the barn consists of single grains, and drop and drop form an inundation.

B b b b.

حکمت ۶۱

عالمی را نشاید که بسفاهت از عامی بحکم بگذارد که هر دو طرف 385
 رازیانی دارد هیبت این کم شود و چهل آن مستحکم
 بیت

چوباسفله گوئی بلطف و خوشی فزون گرددش کبر و گردن کشی
 حکمت ۶۲

معصیت از هر که صادر شود ناپسندیده است و از علما 390
 ناپسندیده تر که علم سلاح جنگ شیطان است و خداوند سلاح
 را چون باسیری برند شرمساری او بیشتر خواهد بود
 بیت

عامی نادان پریشان روزگار
 395 به زدن نشیند ناپرهیزگار
 کان بنایینی از راه افتاد
 وین دو چشمش بود و در چاه افتاد

No. 61.

A wife man ought not to suffer the insolence of a common person to pass unnoticed, as he thereby injures both parties; for his own respectability will be lessened, and the other confirmed in his ignorance. When you speak to a low fellow with kindness and benignity, it increases his arrogance and perverseness.

No. 62.

Sin, by whomsoever committed, is detestable, but most so in a learned man; because learning is the weapon for combating Satan; and if the armed man is taken prisoner, the greater will be his shame. An ignorant plebeian of dissolute manners, is better than a learned man without temperance; for that, through blindness, lost the road, and this, who had two eyes, fell into the well.

هر که در زندگي نانش نخورند چون بهيرد نامش نبرند يوسف
 400 صدیق علیه السلام در خشک سال مصر سير نخورد ي تا
 گرسنه گانرا فراموش نکند لذت انگور بيوه داند نه صاحب ميوه

بیت

آنکه در راحت و تنعم زیست

او چه داند که حال گرسنه چیست

حال در ماندگان کسی داند

405

که با خوال خویش در ماند

قطعه

ای که بر مرکب تازند سوار ی هوش دار

که خراکش مسکین در آب و گلست

آتش از خانه هب سایه درویش میخواه

410

کانچه بر وزن او میگذرد دود دلست

No. 63

He whose bread people do not eat in his life time, when he dies they mention not his name. Joseph the just, when there was a famine in Egypt, ate not his fill; in order that he might not forget those who were hungry. The widow relishes grapes, and not the master of the vineyard. He who lives in ease and wealth, how can he know what it is to be hungry. He knows the condition of the distressed, whose own circumstances are needy. O thou who art mounted on a swift horse, reflect that the ass laden with thorns is sticking in the mud. Ask not fire from the house of the neighbouring durwaish, for that which issues from his chimney is the smoke of his heart.

پند ۶۲

د رویش ضعیف حال را در تنگی و خشکی سال میسر که
چونی مگر بشرط آنکه مرهم بریش او بنهی و معلومی در پیش
قطعه

415

خري که بيني و باري بگل در افتاده
بدل برو شفقت کن ولي مرو بسرش
کنون چورفتي و پرسيديش که چون افتاد
ميان بيند چو مردان بگيرد نب خرش

حکمت ۶۵

د و چیز محال عقلست خوردن بیش از رزق مقشوم و مردن 420
پیش از وقت معلوم

قطعه

425

قضا دگر نشود در هزار ناله و آه
بشکریا بشکایت بر آید از دهنی
فرشته که وکیل است بر خراین باد
چه غم خورد که بهیرد چراغ بیوه زنی

No. 64.

In a season of scarcity and drought, inquire not of a durwaish how he does; unless you mean to apply ointment, to his wound, by giving him subsistence. When you see a loaded ass sticking in the mud, take compassion on him, or at any rate pass not over his head; but when you proceed and inquire how he came there, bind up your loins as becometh a man, and lay hold of the ass's tail.

No. 65.

Two things are morally impossible, to enjoy more than providence has allotted, or to die before the appointed time. Destiny will not be altered, by our uttering a thousand lamentations and sighs, nor by our praises or complaints. The angel who presides over the treasury of winds, what does he care if the lamp of an old widow is extinguished.

ای طالب روزی بنشین تا بخوری وای مطلوب اجل مرو که
جان نبری

قطعه

430

چند رزق ور کنی و ثمر نکنی
برساند خدای عز و جل
ور شوی در دهان شیرو پلنگ
نخورندت مگر بروز اجل

حکمت ۴۷

435

بنانها دست نرسد و نهاده بهر جا که هست برسد
بیت

شنیده که سکندر بر رفت تا ظلمات
بچند محنت و انگه نخورد آب حیات

حکمت ۴۸

440

صیادی بی روزی در دجله ماهی نگیرد و ماهی بی اجل
در خشکی نمیرد

No. 66.

O thou who are in want of subsistence, be confident that thou shalt eat. And thou whom death hath required, flee not; for thou canst not preserve thy life. With or without your exertion, providence will bestow daily bread; and if thou shouldst be in the jaws of the lion, or of the tiger, they could not devour you excepting on the day of your destiny.

No. 67.

That which is not allotted, the hand cannot reach; and what is allotted will find you, wherever you may be. You have heard with what toil Secunder penetrated to the land of darkness; and that, after all, he did not taste the water of immortality.

No. 68.

A fisherman, unassisted by destiny, could not catch a fish in the Tigris; and the fish, without fate, could not have died on the dry land.

C c c c.

بیست

میسکین حریص در هیله عالم هبی دود

445

اود رتغای رزق و اجل در تغای او

پند ۶۹

توانگر فاسق کلوخ ز راندوده ست و درویش صالح شاهدی

خاک آلود این دلق موسی است مرقع و آن ریش فرعون

مرصع شدت نیکان روی در فرج دارد و دولت بدان سر در

نشیب

450

قطعه

هر کراجه و دولتست بدان

خاطر خسته در نخواهد یافت

خبرش ده که هیچ دولت و جاه

بسرایی دیگر نخواهد یافت

455

حکمت ۷۱

حسود از نعت حق بخیل است و مردم بی گناه را دشمن

The covetous man explores the whole world, in pursuit of a subsistence, and fate is close at his heels.

No. 69.

A wicked rich man is a clod of earth gilded; and a pious durwaish is a beauty soiled with earth. This wears the patched garment of Moses, and that has the ulcer of Pharaoh covered with jewels. The virtuous man, under adversity, preserves a cheerful countenance; but the wicked man, in prosperity, holds down his head. Whosoever possesses rank and wealth, and relieves not those who are in distress, inform him that in the next world he will find neither dignity nor riches.

No. 70.

The envious man begrudgeth the bountiful goodness of God, and is inimical to those who are innocent.

قطعه

مرد كي خشك مغز را ديدم رفته در پوستين صاحب جاه
460 گفتم اي خواجه گرتوبد بختي مردم نيك بخت را چه گناه

قطعه ديگر

الا تا نخواهي بلا بر حسود كه آن بخت برگشته خود در بلاست
چه حاجت كه بروي كني دشمني كه او را چنين دشمني در قفاست

حكيت ۷۱

465 تلميد بي ارادت عاشق بي زراست و رونده بي معرفت
مرغي بي پرو عالم بي عمل درخت بي فروز اهد بي علم خانه

بي در

پند ۷۲

مراد از ثرول قران تحصيل سيرت خوبست نه ترتيب سورة
470 مکتوب عامي متعبد پياده رفته است و عالم متهاون سوار خفته

عامي كه دست بردارد به از عايدى كه سر بردارد

I heard a little fellow, with dry brains, speaking disrespectfully of a person of rank: I said, "O Sir, if you are unfortunate, what crime have fortunate men committed." Wish not ill to the envious man, for the unfortunate wretch is a calamity to himself. Where is the need of your shewing enmity towards him, who has such an adversary at his heels.

No. 71.

A student without inclination, is a lover without money; a traveller without observation, is a bird without wings; a learned man without works, is a tree without fruit; and a devotee without knowledge is a house without a door.

No. 72.

The Koran was revealed, that men might learn good morals, and not that they should recite the written sections. The unlettered religious man is a foot traveller; whilst the negligent learned man is a sleeping rider. A sinner who lifts up his hands, in prayer, is better than a devotee who exalts his head.

بیت

سر هنگ لطیف خوي و دلدار بهتر ز فقیه مردم آزار

حکبت ۷۳

475 عالم بی عمل زنبوری بی عمل است

بیت

زنبور درشت و بی مروت را گوی
باری چو عمل نمی دهی نیش من

حکبت ۷۲

480 مرد بی مروت زن است و عابد با طبع ره زن

قطعه

ای بناموس کرده جامه سفید بهر پندار خلق نامه سیاه
دست کوتاه باید از دنیا آستین خواه دراز خواه کوتاه

حکبت ۷۰

485 دو کس را حسرت از دل نرود و پای تغابن از گل بر نیاید

A military officer, who is good natured and courteous, is better than an oppressive lawyer.

No. 73.

A learned man without works, is a bee without honey. Say to the austere, and uncivil bee,
"when you cannot afford honey, do not sting."

No. 74.

A man without virility is a woman; and an avaricious devotee is a high-way robber. O thou who hast put on white garments, to appear holy in the fight of men, thou hast thereby blackened the register of works: the hand ought to be restrained from worldly pursuits, whether the sleeve is long or whether it is short.

No. 75.

Two persons never free their hearts of regret, nor their sorrowing feet from the mud.

تاجري گشتي شکسته و وارثي با قلند ران نشسته چنانکه گفته
اند خلعت سلطان اگرچه عزيز است جامه خلقان خود بعزت تر
و خوان بزرگان اگرچه لذيز است خرده انبان خود بلذت تر

بيت

490 سرکه از دست رنج خویش و تره بهتر از نان ده خدا و بره

حکبت ۷۶

خلاف را ي صوابست و نقض عهد اولوالالباب د اروبشبان
خوردن و راه ناهيده بي کاروان رفتن

حکبت ۷۷

495 از امام مرشد محمد بن محمد غزالي رخصت الله عليه پرسيدند
که بدین پايگاه چه گونه رسيد ي د علوم گفت بدانکه هرچه
ندانستم از پرسيدن آن ننگ و عار نداشتم

قطعه

اميد عافيت آنکه بود موافق عقل

که نبض را بطبيعت شناس بنهائي

500

One is the merchant whose ship has been wrecked ; and the other, the heir who has got into the company of calenders ; as they have said, " although a dress bestowed by a monarch is valuable, yet one's own coarse cloaths are preferable ; and although the great man's food is exquisite, still the scraps of one's own table are more delicious. Vinegar and pot herbs obtained by one's own labour, are preferable to bread received in charity."

No. 76.

It is contrary to reason, and to the counsel of the wife, to take medicine without confidence ; or to travel an unknown road without accompanying the caravan.

No. 77.

They asked Imam Mûrshed Mohammed Ben Mohammed Ghezaly, on whom be the mercy God, by what means he had attained to such a degree of knowledge. He replied, " in this manner, whatever I did not know, I was not ashamed to enquire about. " There will be reasonable hopes of recovery, when you get a skilful physician to feel your pulse.

D d d d.

بپرس هرچه نداني که دل پرسیدن

دلیل راه تو باشد بعز دانائي

پند ۷۸

هرچه داني که هراينه معلوم تو خواهد شدن بپرسیدن آن

505

تعجیل مکن که هیبت و دهشت رازیان دارد

شعر

چو لقبان دید گاندر دست داود

ههی آهن بیعجز موم گردد

نپرسیدش چه می سازی چو دانست

510

که بی پرسیدنش معلوم گردد

پند ۷۹

از لوازم صحبت یکی آنست که یا خانه بپردازي و یا با خانه خدای

درسازی

Inquire about every thing that you do not know; since for the small trouble of asking, you will be guided in the respectable road of knowledge.

No. 78.

Whenever you are certain that any thing will be known to you in time, be not hasty in inquiring after it, as you will thereby lessen your authority and respectability. When Lokman saw that in the hand of David iron became miraculously like wax; he did not ask how he did it; being persuaded, that without asking, it would be made known.

No. 79.

Amongst the qualifications for society, it is necessary, either that you attend to the concerns of your household, or else devote yourself to religion.

قطعه

515 حکایت بر مزاج مستمع گوی اگر دانی که دارد با تو میلی

هران عاقل که بامجنون نشیند نگوید جز حدیث روی لیلی

حکایت ۸۰

هر که بابدان نشیند اگر چه طبیعت ایشان درو اثر نکند بطریقت

ایشان متهم گردد چنانکه اگر شخصی بخرابات رود بنهار کردن

520 منسوب نشود الا بخیر خوردن

مثنوی

رقم بر خود بنادانی کشیدی که نادان را بصحبت برگزیدی

طلب کردم ز نادانی یکی پند مرا گفتا که با نادان مپیوند

که گر صاحب تمیزی خرباشی و گر نادانی ابلهت بباشی

حکایت ۸۱

525

حلم نثر چنانکه معلومست که اگر طفلی مهارش بگیرد و صد فرسنگ

ببرد کردن از متابعت او نه پیچاند اما اگر راهی هولناکش پیش آید

Tell your story in conformity to the temper of the hearer, if you know that he is well disposed towards you. Any wise man who associates with Mujnoon, will talk of nothing else, but of the face of Leila.

No. 80.

Whosoever associates with the wicked, although he may not imbibe their principles, will be accused of following their ways; in like manner, as if a person should go to a tavern, with intention to say his prayers, it would only be imagined that he went there to drink wine. You have stigmatised yourself with the character of ignorance, from having associated with the ignorant. I asked a wise man to tell me a maxim. He replied, "associate not with the ignorant; for if you are a man of judgment, you will thereby become an ass; and if you are ignorant, you will increase your stupidity."

No. 81.

It is well known, that if a child lays hold of the bridle of a tractable camel, he may be led a hundred furlongs without being in the least disobedient; but if the road becomes dangerous

که موجب هلاک باشد و طفل بنادانی آنجا خواهد رفتن و تمام از
 کفش درگسلانند و دیگر متابعت نکند که هنگام درشتی ملاطفت
 مذمومست و گفته اند که دشمن بملاطفت دوست نگرند بلکه طبع 530
 زیادت کند

قطعه

کسی که لطف کند با تو خاکپایش باش
 و گر خلاف کند در دو چشمش آتش خاک
 سخن بلطف و کرم باد رشت روی مشکوی 535
 که زنگ خورده نگرند بنرم سوهان پاک

حکمت ۸۲

هر که در پیش سخن دیگران افتاد تا مایه فضلش بدانند بیشک پایه
 جهلش معلوم کنند و بزرگان گفته اند

540

قطعه

ندهد مرد هوشمند جواب مگر آنکه کزو سوال کنند
 گرچه برحق بود مزاج سخن چهل دعویش بر محال کنند

and threatens death, and the child, through ignorance, wants the camel to go that way, he slips the bridle out of his hand, and will not obey him, any longer; because in the time of danger courteousness is a crime, for they have said, "An enemy does not become a friend, through indulgence, nay it increases his avarice." Be humble unto him who shews you kindness, and to him who acts contrarily, fill his eyes with dust. Speak not with favor and kindness to a man of austere countenance; for rusty iron is not polished with a smooth file.

No. 82.

Whosoever interrupts the conversation of others, to make a display of his own wisdom, certainly betrays his ignorance. The sages have said, that a wise man speaketh not until they ask him a question. Although the temperament of the discourse may be true, yet it is difficult to admit his pretensions.

ریشی درون جامه داشتم شیخ رحمت الله علیه هر روز پرسیدی
 545 که چونی و پرسیدی که جراحت تو بر کجاست احتراز از آنکه ذکر
 هر عضوی روا نباشد و خردمندان گفته اند هر که سخن نسنجد
 از جوابش برنجد

قطعه
 تانیک ندانی که سخن عین صوابست
 550 باید که بگفتن دهن از هم نکشانی

گر راست سخن گوئی و در بند بهانی
 به زانکه دروغت دهد از بند رهائی
 حکمت ۸۴

در رخ گفتن بضر بت لازم ماند اگر نیز جراحت درست شود نشان بهاند
 555 چون برادران یوسف علیه السلام بدروغ منسوب شدند بر راست
 گفت ایشان اعتقاد نهاند قال الله تعالی بل سؤلت لکم انفسکم

No. 83.

Once when I had a sore under my garment, my superior, on whom be the mercy of God, every day asked me, "how do you do?" avoiding to mention the seat of my complaint; for it is not decent to call every part by its name. He who does not ponder his words, will be offended at the answer which he receives. As long as you are in doubt whether an expression is perfectly correct, you ought not to open your mouth. If by speaking truth you should continue in confinement, it is better than getting released by uttering falsehood.

No. 84.

Telling a lie is like inflicting a wound, which when healed leaves a scar. Joseph's brethren, having become notorious for falsehood, when they spoke truth, it was not believed. God hath said, "you shall be interrogated concerning your affections."

E e e e.

يکي را که عادت بود راستي خطائي کند در گذاري رواست
وگر نامور شد بقول دروغ اگر راست گوید تو گوئي خطاست

566

مطایبه ۸۵

اجل کاینات از روی ظاهر آدمیست و اذل موجودات سنگ
و باتفاق خردمندان سنگ حق شناس به از آدمي ناسپاس

قطعه

سکي را لقبه هرگز فراموش نکرد دگر زني صد نوبتش سنگ
وگر عبري نوازي سغله را بکتر چيزي آید با تو در جنگ 565

لطیفه ۸۶

از نفس پرور هنروري نياید و بي هنر سرور برانشايد

مثنوي

مکن رحم بر گا و بسيار خوار که بسيار خسپينست بسيار خوار
چو گا و اره بي بايدت فر بهي چو خر تن بجور کسان در دهی 570

When one who practises veracity, commits a mistake, it is allowable to pass it over; but when he who is notorious for falsehood, speaks truth, you will say it is a lie.

No. 85.

Man is beyond dispute the most excellent of created beings, and the vilest animal is a dog; but the sages agree, that a grateful dog, is better than an ungrateful man. A dog never forgets a morsel, although you pelt him an hundred times with stones. But if you cherish a mean wretch for an age, he will fight with you for a mere trifle.

No. 86.

A sensualist does not practise virtue, and he who is unskilful is not fit to rule over others. Spare not the voracious ox, for a glutton is given to sloth. If you wish to fatten like an ox, submit your body to the oppressors like an ass.

تربیت ۸۷

در انجیل آمده است که ای فرزندان آدم اگر توانگری دهیست
از من مشغول شوی بهال و گرد رویش کنیست تنگدل نشینی
پس حالاتی که من کجا یابی و بعبادت من کی شتابی

قطعه

575

که اندر نعمتی مغرور و غافل که اندر تنگدستی خسته و ریش

چو در سرا و ضرا حالت اینست ندانم کی بحقیق از پیرویش

عبرت ۸۸

ارادت بیچون یکی را از تخت شاهی فرود آرد و دیگری را

580 در شکم ماهی نکه دارد

بیت

وقتست خوش آنرا که بود نگر تو مونس

و رخود بود اندر شکم حوت چو یونس

No. 87.

It is said in the gospel, "O sons of Adam, if I should grant you riches, you would be more intent on them than on me; and if I should make you poor, your hearts would be sorrowful; and then, how could you properly celebrate my praise, and after what manner would you worship me? Some times in affluence you are proud, and negligent, and again in poverty, you are afflicted and wounded. Since such is your disposition, both in happiness and in misery, I know not at what time you will find leisure to worship God."

No. 88.

The divine will displaces one from the throne of royalty, and preserves another in the fish's belly. Happy is the state of him, who keepeth thee, O God, in continual remembrance, although he were in the belly of the whale, like Jonas.

قطعه

نرو د مرغ سوي د انه فراز چون د گر مرغ بيند اند ربنده
600 پند گير از مصايب د گران تانگيرند د يگران ز تو پند

حکمت ۹۱

آن را که گوش ارادت گران آفریده اند چون کند که بشنود
و آن را که بکهند سعادت گشیده اند چون کند که نرود

قطعه

605 شب تاریک د وستان خدای می بتابد چوروز رخشنده
وین سعادت بزور بازو نیست تان بخشد خدای بخشنده

رباعي

از تو بکه نالم که د گرد اور نیست
وز دست تو هیچ دست بالاتر نیست
آن را که تور هب ری کنی گم نشود
و آن را که تو گم کنی کسش رهبر نیست

6100

The bird alighteth not on the spread net, when it beholds another bird in the snare. Take warning by the misfortunes of others, that others may not take example from you.

No. 91.

He who is born deaf, how can he hear; and he on whom the noose is flung, how can he avoid going? To those who are befriended by God, the dark night is as bright as the shining day; but this happiness is not procurable by the strength of the arm, until it is granted by God. To whom else shall I complain, since there is no other judge, and there being no hand higher than thine? Whosoever thou guidest, cannot stray, and whosoever thou causest to wander hath no guide.

Ffff.

عبرت ۹۲

گدای نیک انجام به از باد شاه بد فرجام

بیت

غمی گز پیش شاد مانی بری به از شادی گز پیش غم خوری 615

لطیفه ۹۳

زمین را از آسمان نثارست و آسمان را از زمین غبار گل انا

یترشح بهافیه

بیت

620

گرت خوبی من آمد ناسزا وار

تو خوبی نیک خویش از دست مگذار

حق تعالی می بیند و می پوشد و همسایه نمی بیند و می

خروشد

بیت

625

نعوذ بالله اگر خلق غیب دان بودی

کسی بحال خود از دست کس نیاسودی

No. 92.

A durwaish whose end is good, is better than a king whose end is evil. It is better to suffer sorrow before, than after the enjoyment of happiness.

No. 93.

The sky enriches the earth with showers, and the earth returns it nothing but dust. A jar exudes whatever it contains. If my disposition is not worthy in your sight, quit not your own good manners. The Almighty beholdeth the crime, and concealeth it; and the neighbour seeth not, yet proclaimeth it aloud. God preserve us! if men knew what is done in secret, no one would be free from the interference of others.

زراز معدن بگان کنند بدر آید واز دست بخیل بجان

کندن

قطعه

630

دوانان نخورند وگوش دارند گویند امید به که خورده

روزي بيني بگام دشمن زر مانده و خاکسار مرده

۱ د ب ۹۵

هر که بزیر دستان نبخشاید بجور زیر دستان گرفتار آید

مثنوي

635

نه هر با زوگه دروي قوتي هست

بهر دي عاجزان را بشکند دست

ضعيفان را مکن برد لگزندی

که درماني بجور زورمندی

حکمت ۹۶

640

عاقل چون خلاف در میان بیند بجهد و چون صلح بیند لنگر

بنهد که انجا سلامت بر گرانست و اینجا حلاوت در میان

No. 94.

Gold is obtained from the mine, by digging the earth, and from the miser, by digging his soul. Men of grovelling disposition expend not; and hoard with care; saying that the hopes of expending, is better than having spent. You will see one day, according to the wish of the enemy, the money left, and the wretch dead.

No. 95.

Those who do not pity the weak, will suffer violence, from the powerful. It does not always happen that the strong arm can overpower the hand of the weak. Distress not the heart of the weak, lest you fall by one more powerful than yourself.

No. 96.

The wise man, on beholding contention, with draweth himself; and when he seeth peace, droppeth anchor; because there is safety on the beach, and here is enjoyment in the middle.

حکمت ۹۷

مقام را سه شش می باید ولیکن سه یک می آید

بیت

645

هزار بار چراگاه خوشتر از میدان

ولیکن اسب ندارد بدست خویش عنان

تصرع ۹۸

درویشی در مناجات میثقت یارب بر بدان رحمت کن که بر

650

نیکان خود رحمت کرده که ایشانرا نیک آفریده

حکمت ۹۹

اول کسی که علم بر جامه وانگشتی در دست نهان جهشید

بود گفتندش چرا همه زینت و آرایش بچپ داری و فضیلت

راست راست گفت راست را زینت راستی تمامست

قطعه

655

دفریدون گفت نقاشان چین را که پیرامون خرگاهش بدوزند

بدانرا نیک دار ای مرد هشیار

که نیکان خود بزرگ و نیک روزند

No. 97.

The gamester wants three sixes, but three aces turn up. Pasture land is a thousand times better than the plain; but the horse has not command of the reins.

No. 98.

A durwaish, in his prayer, said, "O God shew pity towards the wicked, for on the good thou hast already bestowed mercy, by having created them virtuous."

No. 99.

Jumshaid introduced distinctions in dress, and was the first person who wore a ring on the finger. They asked him why he had given the whole grace and ornament to the left, whilst excellence belongs to the right hand? He replied the right hand is completely ornamented by its own rectitude. Feridoon commanded the chinese embroiderers to embroider the following words on the outside of his pavilion, "O man of prudence, do thou good to the wicked; for the virtuous are of themselves great and happy."

حکمت ۱۰۱

660 بزرگي را گفتند با چندی فیصلت که دست راست دارد خاتم
چرا دست چپ میکنند گفت ندانی که همیشه اهل فضل
محروم باشد

بیت

آن که حظ آفرید و روزی بخت یا فیصلت هبید هد یا بخت
665 ملاطفه ۱۰۱

نصیحت پادشاهان مسلم کسی راست که بیم سر ندارد و امید زر

مثنوی

موجود چه در پای ریزی زرش چه شمشیر هندی نهی بر سرش
امید و هراسش نباشد ز کس برینست بنیاد توحید و بس
670 لطیفه ۱۰۲

پادشاه از بهر دفع سبکبارانست و شکنه برای خون خواران
وقاضی مصلحت جوی طراران هرگز د و خصم بحق راضی
پیش قاضی نروند

No. 100.

They said to a great man, "seeing that the right possesses so much excellence, what is the reason of their wearing the ring on the left hand?" He replied, "don't you know that the virtuous man is always neglected? He who hath appointed both happiness and misery, bestoweth either virtue or riches."

No. 101.

He is the proper person to give advice to kings, who neither dreads the loss of his head, nor seeks for reward. He who is orthodox, whether you pour money under his feet, or apply an Indian scimitar to his head, has neither hope nor fear, from any one; and this is the true basis of piety.

No. 102.

A king, is for the restraint of oppressors; the superintendent of police, for guarding off murderers, and the Cazy for hearing complaints against thieves. Two men of honest intentions, never refer their complaint to the Cazy.

G g g g.

قطعه

675

چو حق معاینه دانی که می بیداد
 یلطف به که بجنگ آوری و دلتنگی
 خراج اگر نگذارد کسی بطیبت نفس
 بقر ازو بستانند مرد سر هشتگی

مطایبه ۱۱۳

680 همه کس را دندان بترشی کند گردد مگر قاضی را بشیرینی

بیت

قاضی که بر شوت بخورد پنج خیار ثابت کند از بهر توده خر بزه زار

لطیفه ۱۱۲

تعبه پیر از نابکاری چه کند که توبه نکند و شکنه معزول از مردم آزاری

685

بیت

جوان گوشه نشین شیر مرد راه خداست

که پیر خود نتواند ز گوشه برخاست

When you perceive what is just, and that it must be given, it is better to give it with kindness, than with contention and displeasure. If a man does not pay the tax willingly; the officer's servant will exact it by force.

No. 103.

The teeth of every one are blunted by sourness, excepting the crazy's, which are affected by sweetness. The crazy, who takes four cucumbers as a bribe, will admit evidence in your favor for ten fields of musk melons.

No. 104.

What can an old prostitute do but vow not to sin any more; or a degraded superintendent of Police, besides promising not to injure mankind! A youth who makes choice of retirement, is a lion-like man in the path of God; for an old man is not able to move from his corner.

حکمت ۱۱۵

حکیمی را پرسیدند که چندین درخت نامور که خدای تعالی
690 آفریده است بلند و برومند هیچ یکی را آزاد نخوانند مگر سرو را که
ثمره ندارد درین چه حکمت است گفت هر یکی را دخلي معینست
و وقتی معلوم که گاهی بوجود آن تازه است و گاهی بعدم
آن پژمرده و سرو را هیچ ازین چیزی نیست و در همه وقت تازه
است و این صفت آزاد گانست

قطعه

695

بر آنچه میگذرد دل منه که دجله بسی
پس از خلیفه بخواند گذشت در بغداد
گرت ز دست بر آید چون نخل باش کریم
ورت ز دست نیاید چو سرو باش آزاد

وعظ ۱۱۶

700

د و کس مردند و حسرت بردند آن که داشت و نخورد و آن که
دانست و نکرد

قطعه

کس نه بیند بخیل فاضل را که نه در عیب گفتنش کوشد
705 و کریمی د و صد گنه دارن کرمش عیبها فرو پوشد

No. 105.

They asked a wise man, why out of many famous trees which the Almighty hath created, lofty and fruit-bearing, the cypress alone is called free, although it beareth not fruit. He replied, "every tree hath its appointed fruit and season, with which it is at one time flourishing, and at another time destitute and withering; to neither of which states the cypress is exposed, being always flourishing, as is the state of those who are free. Place not your heart on that which is transitory; for the river Tigris will continue to flow through Baghdad, after that the Khalifs shall have ceased to reign. If you are able, imitate the date tree in liberality, but if you have not the means of munificence, be free like the cypresses."

No. 106.

Two persons died, and carried with them regret. He who had riches, and did not enjoy, and he who had knowledge, but made no use of it. No one ever saw a learned man who was a miser, that people did not endeavour to point out his faults; but if a generous man hath two hundred defects, his generosity will cover them.

خاتمة الكتاب

تہام شد کتاب گلستان واللہ البستعان درین جہلہ چنان کہ رسم
مولفان از شعر متقدمان بطریق استعارہ تلغیقی نرفت

بیت

کهن خرقہ خویش پیراستن بہ از جامہ عاریت خواستن 710
غالب گفتار سعدی طرب انگیز است و طیبیت آمیز و کوتہ نظران را
بدین علت زبان طعن دراز گردید کہ مغز دماغ بیہودہ بردن
و دود چراغ بی فایدہ خوردن کار خردمندان نیست ولیکن
برای روشن صاحب دلان کہ روی سخن در ایشانست پوشیدہ
نہاند کہ در موعظہای شافی در سلک عبارت کشیدہ است و 715
داروی تلخ نصیحت بشہد ظرافت بر آمیختہ تا طبع مخاطب ملول
نشود و از دولت قبول محروم نہاند

CONCLUSION OF THE BOOK.

Through God's assistance, the book entitled the Garden of Roses is now brought to a conclusion. Throughout the whole of this work, I have not followed the custom of authors, by inserting verses borrowed from former writers. It is better, to be dressed in one's own old garments, than to ask the loan of a new vest. The discourses of Sâdy are for the most part cheerful, and mixed with pleasantry; on which account the short sighted extend the tongue of reproach, saying, that it is not the part of a wise man to waste the brain in vain pursuits, and to endure the smoke of the lamp without deriving any advantage; however the enlightened minds of the intelligent, who comprehend the tendency of a discourse, are sensible that the pearls of salutary advice, are threaded on the string of style; and that the bitter medicine of admonition, is mixed with the honey of pleasantry, in order that the reader might not in disgust refuse his acceptance.

مثنوي

مانصیحت بجای خود کردیم روزگاری درین بسر بردیم
 720 گز نیاید بگوش رغبت کس بر رسولان پیام باشد و بس
 قطعه

یا ناظرا فیہ سل باللہ مرحۃ علی البصنف واستغفر لکاتبہ
 واطلب لنفسک من خیر ترید بہ من بعد ذلک غفرانا لصاحبہ
 تم الکتاب بعون الملک الوهاب

We have offered our advice in its proper place, and spent a long time on the undertaking; if it is not listened to with the ear of avidity, yet the messenger performs his duty by delivering the message. O thou who perusest this book, entreat the mercy of God for its author, and pardon for him who transcribed it, and ask for your own self whatever good you may require, after which implore forgiveness for the owner of it. The book is finished through the aid of that Monarch who is the bestower of all good gifts.

FINIS.

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Saḏī,

The Gūlistān of Sādy

Calcutta 1806

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